The Churchman.

VOLUME XVII. No. 15. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. iii. —15. WHOLE NUMBER, 847

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, JUNE 12, 1847. AT NO. 12 JOHN STREET.

POETRY.

For the Churchman.

FEAST OF ST. BARNABAS.

This is My commandment—That ye love one another.
[*Gospel for the Day.*

"Love one another." Love, and throw
Each round the other's care worn brow
The rays of joy divine;
That they without may note and see
How one in heart and peacefully
Ye tread in steps of Mine.

That wheresoe'er in all the world
My Church's banner is unfurled,
Her holy altars rise;
There may before My Father come,
From Sainted Pile and saintly home
Unblemished Sacrifice.

I know that where ye dwell the while
Is lurking all that can beguile
From paths of Love to stray;
That scorn, and want, and degradation—
And toil and strife and tribulation,
Must gather round your way.

But be ye firm and full of cheer,
There is no pain, no sorrow here
The which I did not bear;
And ye, if faithfully ye prove
The sweet unselfishness of Love,
Are safe from every snare.

For where Love works each toil is light,
And every sorrow beameth bright
With hues of consolation;
And want, though it each hour increase,
Is but the harbinger of peace
And future exaltation.

How sweetly thus mid sounds of strife
That jar upon the good man's life
The Church's Lessons come,
As She renews each festal day.
Of holy Prophet passed away,
Fair visions of his Home.

O sacred Mansions of the Blest,
Where sainted souls and Martyrs rest,
In sure unclouded Hope.
When shall our night of discords cease!
When shall the glorious Morn of Peace
Your golden portals ope!

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, PALL MALL, APRIL 10, 1847.

The one hundred and forty-sixth anniversary of the Society will be celebrated in St. Paul's Cathedral on Monday, 3rd of May. Divine Service will commence at half-past three, P. M.

The Sermon will be preached by the Lord Bishop of Worcester.

The clergy (in their robes) are requested to assemble in the nave of the Cathedral at three o'clock, in order that they may be in readiness to receive His Grace the Archbishop of Canterbury, the President of the Society.

New Diocese of Newcastle.—Colony of New South Wales.

The Society desires to give publicity to the following letter from the Rev. W. Tyrrell, the Bishop Designate of Newcastle, in Australia, inviting applications from candidates for missionary employment in his diocese, which comprises the northern part of the colony of New South Wales.

"London, April 9, 1847.

Rev. Sir,—I am anxious to acquaint you that it is my wish to take out with me to New South Wales a limited number,

1st. Of clergy, who might at once be placed in vacant chaplaincies, or employed as unattached missionaries.

2ndly. Of persons not yet ordained, who would receive instruction, either at the college newly opened at Sydney, or from myself, considering, in either case, my house as their home.

Such a sphere of usefulness would seem to offer the prospect of the highest happiness to the devoted and the self-denying; but as the highest salary granted from the Colonial Treasury does not exceed 200*l.*, it would be useless for any but such to apply.

Letters may be addressed to me at Beaulieu Rectory, Southampton; or at the Society's office, 79, Pall Mall, London.

I am, Rev. Sir, &c.
WILLIAM TYRREL.

To the Rev. the Secretary."

EMIGRATION.

As the emigration for the year 1847 is now rapidly proceeding, the Society desires to call the attention of the clergy to this important subject. It appears from the returns of the Emigration Commissioners, that from the year 1825 to 1846, inclusive, 1,479,327 persons left the United Kingdom for the British Colonies and the United States.

The average annual emigration for the last twenty-two years was 67,242; *the actual emigration in* 1846 *was* 129,851. Copies of the annexed form of letter may be had (gratis,) on application at the office of the Society.

To the Right Reverend the Lord Bishop, and the Reverend the Clergy of the Church of England [or, of the American Church,] in the Diocese of

I desire herewith to commend to your pastoral care, and brotherly good offices, of
the parish of in the diocese of
who, with his family, is about to settle in
and I certify that he is a member of the Church of England, and that his children, severally named
have been baptized.

Minister of diocese
of

Dated this

The following extract of a letter from the Rev. A. W. Mountain, who was appointed last year to the spiritual charge of the Quarantine Station at Grosse Isle, in the diocese of Montreal, will be read with interest; and the annexed passages from the speeches delivered last year at the Mansion House will apply with increased force to the present year, in which it is expected that the emigration will be double that of 1846:—

"The amount of religious knowledge possessed by the emigrants varies of course with the variety of classes into which they are divided. In all the persons, however, with whom I came in contact, who were from England or the north of Ireland, I found a very fair average amount of it. The emigrants from the west of Ireland are generally the most ignorant. I met, however, with some very happy exceptions to this rule. But from this part of the country they are principally Roman Catholics. Most of the emigrants appear to be possessed of Bibles, and a very fair proportion of them, except, of course, those not belonging to the Church, have Prayer Books. I do not think that many of them have much else in the way of materials for reading; and the tracts of the Society for Promoting Christian Knowledge, which I distributed among them, as well as the quarterly papers and other publications of the Society for the Propagation of the gospel, were almost universally received and read with eager interest. The proportion of Roman Catholics and Presbyterians has this year been unusually large, on account of the distress in Ireland, where those denominations, and particularly, the former, are known to prevail to a great extent. Generally speaking, the Protestants nealy equal and sometimes exceed the Romanists in number. Of the Protestants a very large number belong to the Church. All the Protestants, however, are very willing to receive the ministrations of the Church, and gladly attend her services at the Quarantine Station. Most of the Church people, especially some of those from the west of Ireland, appeared to be really consistent members, and to understand practically the distinction between their own position and that of Dissenters; and among the hospital patients I met with not a few examples of patience under their trials, faith in their Saviour, and spiritual preparation for death itself, which were of a comforting kind. The number who annually land on our shores varies from 20,000 to 35,000, and one year the number reached to 52,000. Rather more than three-fifths of these are from the south and west of Ireland.'

Extracts from Speeches delivered at a Meeting held in Egyptian Hall, Mansion House, on Tuesday, March 17, 1846, to increase the Means of religious Instruction for the Emigrants and Settlers in the British Colonies.

THE BISHOP OF LONDON.—If the fact be true, that 40,000 human beings, heirs of immortality like ourselves, are sent forth from their homes, and from the privileges and blessings of their homes, to encounter the privations, and difficulties, and disadvantages of a distant, foreign, uncultivated, and uncivilized land, the question must naturally present itself to every one who considers the final objects of man's existence, what provision is made for those 40,000 human beings when they shall have reached the place of their destination? When I am told that the people of this mighty empire,—I mean that portion of them which is included within the limits of our insular dominions at home,—amount to more than sixteen millions of human beings; when I am told that the income of this country, tested even by the uncertain criterion of ill-collected tax, is not less than 150,000,000*l.* (I should probably be nearer the truth if I said at least 200,000,000*l.*;) when I contemplate the monuments of art and greatness which meet my eyes on every side as I traverse the streets of this vast metropolis; when I know that our merchants are princes, and that their weal this counted, not by thousands, but by hundreds of thousands, and even by millions; when I am thankful to the Supreme Disposer of events that the dominion which, for some wise and good purpose, He has entrusted to this empire, is asserted by the military prowess of her army and navy; when I rejoice that it has pleased him to crown that prowess with triumphant success;—still I ask, does all this constitute the real greatness of the nation? Is this the ultimate object for which it has been so blessed? I must be told first, what provisions are made for carrying out the great designs of the Supreme Ruler of the Universe, who made of one blood all the nations of the earth, in order that they might be, directly or indirectly, but certainly all ultimately, contributory to the establishment of His own universal dominion, I must know how far this nation, or any nation which is repsesented to me as possessing the elements and materials of greatness, carries out to the best of its ability those designs, before I can pronounce an opinion on its real glory and greatness; how far it executes its proper task in recognizing the sovereignty of God, and in establishing the kingdom of His Son. When I follow the same principle with respect to those who are obliged to forego the blessings of their native soil, and to seek for a home in the distant parts of the world, when I am told (and I wish I could be told even this) that they carry with them all the implements of domestic comfort and of social usefulness; that they are the seed-plot, as it were, of great nations, hereafter to arise into eminence, and to carry to the extremest parts of the earth the greatness of the British name;—still I am not satisfied; but I inquire, what provision has been made for them as members of the Church of Christ? Do they not only carry with them the materials (and those, alas! they bear with them in far too scanty a degree) of temporal comfort, and of happiness, and of usefulness, but are they provided with those blessings, or rather with the means of enjoying those blessings, to which they have been accustomed at home, their inalienable privilege and birthright as members of the family of God? And if I am told that such is not the case, whatever provision may be made for their temporal and secular welfare, that little or no care has been taken to furnish them with the means of religious improvement, then I say that this nation is wanting in its duty to the Sovereign of the Universe, in sending forth every year from its shores so large a body of His subjects without giving them even the means of discharging their duty to Him in the exercise of "their religious privileges. The Bishop of Montreal says, speaking of his last visitation,—a visitation of more than four thousand miles,—that " this Society may be truly said, under God, with reference to the Canadian Church, to have kept a light in Israel, by cherishing among this people the means for the pure teaching of the Gospel, and the unadulterated worship of God in the face of Jesus Chist: and by promoting among them, at the same time, the retention of primitive order, and the habitual recourse to apostolic ordinances; conducting its proceedings in concord with the chief pastors of the Church upon the spot, and strengthening their hands to its power, yea, and beyond its power, in the progress of the work. The Church roots itself in a soil gradually spreading on the right hand and on the left, which must be covered hereafter with a prodigious growth. What the growth shall be must depend, in human calculation, upon what is done in the present stage of the colony. The sacraments administered; the vows undertaken; the prayers offered; the word preached; the pastoral watchfulness exercised in the recess of snow-clad forests, or upon the borders of the turbulent gulf, through the provisions established by the 'Society for the Propagation of the Gospel in Foreign Parts,' are precious in the sight of God, and pregnant with an important future among men." He speaks of the good which the Society does actually accomplish; but, alas! that constitutes but part of the good which it is called upon, but is unable, to accomplish. The missionaries in those distant parts of the earth are utterly unequal to the demand of the growing population. The whole number of missionaries employed in all parts of the world by this Society, wholly or partly paid by them, amounts to somewhat less than 300, of whom only a small portion are in those colonies to which the vast tide of emigration is annually flowing from the shores of this land. And what are these 300, even, to the number of those who existed before that tide of emigration set in with the intensity and velocity which of late years has characterised it? My Lord, will, therefore, merely refer to the wants of some of the colonies; wants, be it remembered, annually increasing, and which our utmost efforts will do little more than overtake, without reference to the future. Take the instance of Newfoundland; and in speaking of that country I must be permitted to say, we owe a great religious debt to the inhabitants of that island: for many, many years, not only was no encouragement given to the Christianizing of its people, but it was absolutely prohibited; we were not allowed to do more than send migratory fishermen to its shores; nothing was done for the religious instruction of our own people, nor for the conversion of the natives; and, although for several years that state of things has been altered, and there is now an established ministry in that country, it is quite inadequate to the wants of the people; and it is only within the last two or three years that it has had the advantage of a resident bishop, and most cordially do I rejoice to see one who was its first bishop now amongst us. He can bear testimony to the abundant fruit which springs from the seed which the Church sows, when it sows it by those who are its appointed husbandmen, and in those legitimate methods which are of Christ's own appointment; for no sooner had that right reverend prelate taken possession of this distant and in one sense inhospitable region, than he applied himself to augment the means at his disposal for the instruction of these long-neglected inhabitants; and in a very short period of time he was enabled to double the number of clergymen: and I hesitate not to say, that a similar blessed result will assuredly follow wherever you make a similar provision for it; and such instances as these are the strongest imaginable encouragement to proceed in the good work of assisting the designs of such a Society as this. In the diocese of Newfoundland the Bishop says: "If some of our wealthy friends in England knew our wants, it would surely be a pleasure and a privilege to found a mission or support a missionary in some one of those neglected, or, what is worse, deserted settlements. 1000*l.* a year would enable me to convey the consolations of our holy faith to many a brother, nay, to many settlements of our brethren, perishing for lack of knowledge, or falling away from truth and holiness. The Bishop reports that, "there is urgent need of thirteen additional missionaries along the coast, all of whom would have, on the average, five hundred souls in his care." In Lower Canada the recent census gives the numbers of the Church of England at 43,274; and 'no fewer than 15,390 persons in all,' says the Bishop of Montreal, 'are stated as unaccounted for in point of religious denomination, which must be mainly attributed, I apprehend, to their deprivations of the means of grace." In New Brunswick, which is equal in extent to nearly all Scotland, out of eighty parishes fifty-seven were without settled clergymen on the arrival of the Bishop of Fredericton in June, 1845. Similar statements might be adduced from almost all our other colonies.

THE BISHOP OF JAMAICA.—To say nothing of those enormous colonies which constitute our possessions in the Eastern world, I have myself traversed hundreds of miles in British North America, peopled,—it may be, at intervals and scantily, but still peopled,—with British emigrants, and with the children of British emigrants, without encountering the cheerful spectacle of the village church or village school-house—without minister, without teacher, and without any of the ordinary means and ministrations of the Christian faith. In Upper Canada, into which the tide of emigration is now flowing with redundant and accelerating force, there are but a hundred clergymen to minister to the spiritual wants of the population of a country equal in surface, I believe, to the whole British Isles. In the diocese of Nova Scotia, comprising Prince Edward's Island and Cape Breton, and from being the seat of the first colonial episcopate, better provided for, perhaps, than the neighbouring provinces, there are but forty-seven clergymen; in New-Brunswick, a country the size of Ireland, the list is reduced to thirty; while in Newfoundland, which has 100,000,000 inhabitants scattered over the sea coast 1200 miles in circumference, without any roads, without any passes except those which can be obtained or forced over the most boisterous and dangerous waters in the whole world, a band of twenty-five missionaries, aided by some few schoolmasters, provided by the bounty of the Newfoundland School Society, is all that we have to do the work of "evangelists, pastors, and teachers," in that isolated and dreary region. My Lord, the natural consequence of this state of things may easily be conjectured. In those unhappy lands, men are born into the world, and go out of the world, in a state of absolute heathenism and hopeless immorality. We all know that poverty in this country is not without its attendant evils; but we all, I thank God, know that, however gallingly may press its iron yoke upon the neck of the peasant and mechanic here, he has, in the consolations of a preached Gospel, with all its blessed revelations of life, of light, and immortality, much, very much, to counteract the evils of his present lot. On him, and on his family, the eye of the Church is still vigilant, and her hand is never totally unemployed; to him the ministrations of public worship and of private visitings are always accessible; his union with the partner of his fortunes is consecrated by the solemn sanctions of the Church; his children are brought into covenant with God by her baptismal sacrament; and his own soul may, when he desires it, be periodically refreshed by the faithful reception of the body and blood of Christ. In health, his pastor is ever ready to counsel, as in sickness to visit and console him; and when at last, this painful life ended, his spirit returns unto God who gave it, that glorious truth is announced by the beautiful services which accompany his remains to the grave; and there his bereaved and sorrowing companions may listen to the echo of "the voice from heaven,"—"Blessed are the dead who die in the Lord, for they rest from their labors." But in many of the districts to which I have adverted, nothing of this kind can possibly exist. There men neither live in the Lord nor die in the Lord; and it is to supply these defects,—it is to supply these antidotes to poverty, for the absence of which nothing attainable by mere human industry and human skill can compensate,—that I consider our excellent Society to be admirably adapted. My Lord, for twenty-five years I have known this Society; for more than twenty-five years I have been conversant either with the workings of its Committee at home, or the action of its missions abroad; and I can most conscientiously aver that, both from its constitution and its administration, I think it is best fitted of any existing Society to be the steward of the Church's bounty, and to supply all that the Church would willingly supply to her emigrated children, who, however distant, and however dispersed, are still an integral part of her holy family, and as such are the objects of her perpetual solicitude and prayers.

LORD JOHN RUSSELL.—I rise to address you, not only as being connected with this city,—having the honor of being one of its representatives,—but likewise having held a situation under the Crown, which gave me an opportunity of knowing the condition of the colonies. I had the means of learning how valuable are the efforts which are made by this Society for the diffusion of Christianity in our colonies. It is, therefore, with great pleasure that I rise to second a resolution which speaks of the advantage of giving to the poor laborers and workmen who are compelled to seek an independent subsistence for themselves and their families in the colonies, somewhat of the advantages provided for them at home, in their own parish church and school. Many of these men are accustomed to hear the bell of their village church on the Lord's day; and to hear, in that church, the Gospel preached unto them. They were accustomed, in the hours of sickness of themselves, or of any of their children, to receive ministration and assistance of the parochial clergyman. They were accustomed, on any temporary accident or misfortune, which fell heavily upon their slender resources, to look in the first place—to resort, in the very first instance—to their neighboring clergyman for such temporary aid as he could give them. Is it wonderful that such men, upon going out to a distant colony, should desire to see repeated, in that colouy, some of the advantages they had left? Is it wonderful that they should wish to see a clergyman;—that they should wish to be near a church—and that they should wish to hear that same instruction and receive that same assistance which, in their own homes in England, through the days of their infancy, they had so gratefully received, and so affectionately remembered? Perhaps you will permit me in speaking of this subject, to allude to instances of nations not so enlightened as ourselves; of nations, which have not the revelation of the Gospel,—when it had not our means of information and civilization; and to look a little to what was done by such nations. There are two lines in Homer, describing the foundation of a colony; and it is there said of the founder of this colony,—

> "He built houses; he constructed walls around the town;
> He divided the fields and raised a temple."

Is it not plain that, when the founder of that heathen colony built that temple in his ignorant worship,—though that worship might be mistaken,—though the object of it was not the God who was afterwards revealed to us,—yet did wish to feel a desire to give his tribute of worship, of reverence, and of thanksgiving, to the Author of the world, and of his, and of our being? Wherever English people go,—wherever a colony is founded,—there should likewise be the means of Christian instruction, and there should be clergymen and churches fitted to provide that instruction. This I know, that, of the various divisions into which the Christian world is unhappily divided, it has come to my knowledge, in the situation to which I have referred, that every one of them is mindful of its obligation to endeavor, according to its own views, to perform its duty of propagating and maintaining the Christian religion in the colonies. Such is the case with the Roman Catholics, who generally have a bishop in each of the colonies; such is the case with the Baptists and Congregationalists; such is the case with the Presbyterian Established Church of Scotland; such is the case with the Free Church of Scotland; and such is the case with others, whom I could mention, who have made great efforts in this behalf. I rejoice to think that, as regards the Church of England, the exertions of this Society have already been fruitful. The Lord Bishop, who preceded me, referred to the present state of Canada West, with a population of nearly half a million, and of only a hundred clergymen; but the time was, and not very long ago,—not above thirty years ago,—when, with about seventy thousand people, there were but five clergymen of the Church of England in that territory. Thus we see that there are twenty times as many clergymen as there were, while the whole population is only seven times as many as it was. Thus we must agree that efforts have been made, and that advance has been made, in performing that great duty which is incumbent upon us. It is the only way in which, as far as I can see, that duty can be performed with general harmony and satisfaction. Things which, in former days, might have been done by princes, and states, and parliaments, and individual proprietors, are now done by the spirit of association and mutual assistance. None can blame us if we are anxious to see the Church of England organized as it should be organized,—in all its subordination of ranks, with the assistance which the clergymen derive from their bishop, with mutual cooperation and mutual degrees,—in the colonies which belong to this empire. And permit me to say that I do trust, that, as time goes on, greater efforts will have been made than have hitherto been the case in this behalf. I feel sure, that the more the Church of England is known in the colonies,—the more you have such excellent men as you now have,—the more of them are furnished to the colonies,—the more they are enabled to brave the dangers of flood and field, to traverse mountains, to wend their way through woods;—to visit the most remote parts, and exhibit in their own persons the devotion, the simplicity, or the humility and the faith of a Christian pastor,—the more will the Church of England be esteemed, the more will its influence be established.

EDUCATION WITHOUT RELIGION.

The conception of education apart from religious instruction cannot be realized in practice. It is quite true that, without giving religious instruction, you may teach a child reading, writing, arithmetic, and many things more; but, carry this system of lessons to what extent you will, it is not education. The process of education surely involves the formation of a child's habits of thought, manners, and morals; from which certainly it would not seem possible wholly to exclude religious elements of some kind. If lessons be one part of education, moral culture is another, and one quite as indispensable; and this necessarily implies the communication of religious ideas, and the employment of religious motives. Conceive the total omission of these in the process, and to what result could it possibly be conducted? The universal conviction of the indispensable admixture of the religious element in education, is expressed in the uniform desire that schoolmasters should be good and religious men. If this desire arises in part from the feeling that such men will execute their office more faithfully, it arises in part also from the feeling that they will execute it in a better manner. Is it possible that a master himself religious can educate a child without a perpetual inculcation of religious sentiment and application of religious motive? By what use of constraint or violence upon himself could he act at such habitual variance with his own character? We must have religious education, therefore, unless we make it a *sine qua non* to have teachers without religion. But teachers without religion are teachers positively irreligious, (for there is no neutrality in this matter,) and education in their hands must be irreligious too. There is no such thing possible, therefore, as a merely non-religious education; education must be either religious or anti-religious. Even those who cry out most loudly against teaching children religion are within the scope of my argument. They are for repudiating the Bible, and setting aside Christianity; but it is because they will have a higher morality than Christianity teaches, and draw from philosophy sublimer doctrines than the Bible contains. I demand, then, to be informed, why these sublimer doctrines and purer morals are not to be called religion? Whether the attributes of God be learned from David or from Plato, the respective sentiments are equally, I presume, "theological dogmas," and being brought to bear upon the minds of children, tend equally to impress upon education a religious character. I repeat my assertion, then, that the conception of education apart from religious instruction cannot be realized in practice. To consent to an anti-religious education would of course be impossible; and there can be no other, unless it be a religious one.—*J. H. Hinton, a dissenting teacher.*

MORALITIES DRAWN FROM THE BEE.

We very much question the utility of the common "moralities" drawn from the industry and prudence of the bee. Storing and hoarding are rather the curse than the requirement of our ordinary nature; nnd few, except the very young and the very poor, require to have this sermon impressed upon them. We are rather inclined to believe that, had Almighty Wisdom intended *this* to be the lesson drawn from the consideration of the works of His creatures, we should have been referred in His revealed word to the housewifery of this insect "fowl of the air," rather than to the ravens "which have neither storehouse nor barn."

Yet the thrifty bee is never once set before us as a pattern in the Bible. The wise King indeed, who "spake of beasts, and of fowls, and of creeping things, and of fishes," has referred the sluggard and the distrustful to the early hours, and the "working while it is yet day," and the guideless security of the Ant, but we see nothing in his words which necessarily imply approbation of that anxious carefulness of the morrow, which we are elsewhere expressly told to shun, and which is but too often the mask of real covetousness of heart. And we believe this the more, because the Ant, though it wisely provides for its daily bread, *does not* lay up the winter store wherewith to fare sumptuously every day.

We know that, in saying this, we are flying into the uplifted eyes of careful mothers and bachelor uncles, who time out of mind have quoted, as it has been quoted to them, the busy bee as the sure exemplar of worldly prudence and prosperity; but we think that we can show them a more excellent way even for earthly honor, if they, as Christ's servants, will content themselves with those types in the natural world which He Himself has given them, and learn that quiet security, and trustful contentedness, and ready obedience, and active labor for the present hour, which he has severally pointed out to us in the lilies, the ravens, the sheep, and the emmets, rather than [illegible] problem of that over-curious forecasting for the future, which, whether in things spiritual or temporal, is plainly discouraged in the word of God—those laws and judgments of the Lord which *are sweeter than honey and the honeycomb*, and in the keeping of which there is great reward."

> "Take that: and He that doth the ravens feed,
> Yea, providently caters for the sparrow,
> Be comfort to my age!"

Not but that the bee affords us a moral, though it be not that which worldly wisdom commonly assigns to it. We have, in the first place, a direct cause for thankfulness in the delicate food with which it supplies us. "The Bee is little among such as fly, but her fruit is the chief of sweet things; (Eccles. xi. 3,) and the Almighty has, in many senses, and in no common cases supplied the houseless and the wanderer with "wild honey," and "a piece of honeycomb," and "honey out of the stony rock;" and "a land flowing with milk and honey,' has been from the first the type of another and a better country. And the little honey-maker is itself indeed one of the most wonderful proofs of the goodness and power of God. That within so small a body should be contained apparatus for converting the "virtuous sweets" which it collects into one kind of nourishment for itself—another for the common brood—a third for the royal—glue for its carpentry—wax for its cells—poison for its enemies—honey for its master—with a proboscis almost as long as the body itself, microscopic in its several parts, telescopic in its mode of action—with a sting so infinitely sharp, that were it magnified by the same glass which makes a needle's point seem a quarter of an inch, it would yet itself be invisible, and this too a hollow tube—that all these varied operations and contrivances should be enclosed within half an inch of length and two grains of matter, while in the same "small room" the "large heart" of at least thirty distinct instincts is contained—is surely enough to crush all thoughts of atheism and materialism without calling in the aid of twelve heavy volumes of Bridgewater Treatises.—*Quarterly Review.*

DEATH OF BISHOP JEREMY TAYLOR, AUGUST 13, 1667, AND HIS GRAVE.—It was not the will of the Divine Physician of souls to restore him to the society of the living, but to remove him from the outer courts to the eternal temple. Thus, at Lisburn, upon the 13th of August, 1667, in the fifty-fifth year of his age, and the seventh of his episcopate, expired the more than Chrysostom of England. The age was, indeed, evil, and deserved him not; nor can we believe that he regarded a protracted life with desire or satisfaction. In the full sunshine of manhood he had cast forward a moralizing eye. "In forty or fifty years we find evils enough and arguments enough to make us weary of this life; and to a good man, there are many more reasons to be afraid of life than death, this having in it less of evil and more of advantage." (Holy Dying, chap. iii. sec. 8.) He passed through the dark gate into the "garden, when the eye of fancy had not grown dim, nor the arm of intellect become feeble. Having borne the heat and burden of the day, he received eis wages, before the sun was set, and the dews of night began to descend. Called home in the rich autumn of his life, he was busy in the fieid and in the harvest; the sheaves lay piled around him when he fell asleep,

> 'And from his sleek hand dropp'd the gather'd rose.'"

His body was interred in the choir of the Church of Dromore; and Heber relates, with affectionate indignation, that "about a century afterwards, his bones, and those of his friend Rust, were disturbed from their vault to make room for another Bishop;" adding, that "the late Bishop Percy had them carefully collected and replaced."

Upon this melancholy narrative, Dr. Mant has succeeded in throwing considerable doubt, if not in refuting it altogether. (Hist. of the Church in Ireland, i. 673.) He shows that the only Bishop who died in possession of the see of Dromore, from 1713 to 1781, the date of Bishop Percy's appointment, was Marlay, who expired suddenly in Dublin, April 13, 1736, and whose burial place is not known, although his lineal representative says he was not buried at Dromore, nor is there any evidence, either written or tradttionary, to render it likely that his interment occasioned the removal of Taylor's remains. The name of Percy has given a color to the legend. From the restorer of our old poetry we might have expected the tender interest in an illustrious predecessor, which the story ascribes to him. But no circumstance of the kind seems to be in the recollection of his domestic chaplain, who had frequently heard him speak of Taylor; nor has the present Bishop of Elphin, who, in 1811, followed Percy at Dromore, retained any remembrance of such a transaction. The finger of tradition points out the tomb of Taylor under the communion-table; and when the vault was opened, about twenty years ago, a leaden coffin was found, with the initials J. T. inscribed on the lid: this is supposed to contain the ashes of Taylor.

The place of his mortal repose is no longer unmarked. In 1827, Bishop Mant and his Clergy erected a white marble tablet in the cathedral church of Lisburn, decorated on each side by a crosier, and above by a sarcophagus, on which is laid the Holy Bible surmounted by a mitre. An elegant and appropriate epitaph records the genius and piety of the departed. The offering of Christian admiration cannot be despised. But to Taylor himself all monumental inscriptions were unpleasing. In one of the last pages, perhaps, that his hand ever wrote, he disclaimed any wish to have his body enshrined in a rich mausoleum—"Nor do I desire a stately sepulchre, a beautiful urn, or that my name and actions should be engraved in marble."—*Wilmott's Biography of Bishop Jeremy Taylor*, pp. 212—214.

The debate in Parliament on the Education Question has given occasion to some choice effusion of sentiment, and notable expression of theological opinion, which go far to prove that the schoolmaster is about as much needed at St. Stephens', as in other less dignified localities. Take the following specimen, culled from the speech of Lord Morpeth:—

"Considering the great variety of disputes and discussions that had subsisted since the foundation of Christianity,—whether of Arians and Athanasians, of Augustinians and Pelagians, Catholics and Protestants, Jesuits and Jansenists, Calvinists and Lutherans, High Church and Low Church, Evangelicals and Puseyites—he could not refrain from occasionally wishing to see the experiment of a boy or girl of fair intellect well instructed and informed, growing up to maturity without any prepossession on such subjects being instilled into their minds, or any bias communicated from without, and then seeing to what decision they would come. (Hear.) But there were unhappily too many potent counter influences *for evil* acting upon the human heart to make this experiment a safe one. Few parents would like to make it on one of their offspring, and no community would prescribe it for their citizens." (Hear.)

We should think not. A more absurd experiment we never heard of except perhaps the following, recorded, if we remember right, by old Herodotus:—

A certain King of Persia desired to know what was the original and most ancient language in the world—in order to ascertain which he hit upon the following expedient. He took a boy and a girl soon after their birth, and placed them in the charge of a dumb nurse, under whose care they were to be nourished, without any communication with any person whatever. Then it was supposed that the language they spoke of their own accord must be the true and original language. But it appears that though excluded from hearing the voice of men, they were not debarred from communication with what are commonly, though not perhaps quite correctly, called "dumb" animals; and so it came to pass that one day the children were heard very loudly vociferating the word "baa baa,"—imitated no doubt from the voice of the sheep. However, the King made diligent inquiry what language the word "baa" belonged to, and then found out a nation in whose language "baa" meant "bread." So that nation was determined to have the honor of possessing the most ancient language.

We hope we have given the story correctly, though it is a good while since we read the pages of the old historian. It seems to us very aptly to illustrate Lord Morpeth's sagacious experiment: and we very much suspect that his boy and girl, carefully shut out from hearing the religious sentiments of their fellow-men, and suffered to grow up without prepossession in favor of any particular sort of religion, would, like the King of Persia's children, take their tone from the brute beasts, and become their congenial associates.—*Eng. Churchman.*

KING'S EVIL.

The name of king's-evil was applied to scrofulous diseases because the kings of England and France claimed, and were supposed to possess, the power of curing by the simple process of touching the afflicted with the hand. The hand of the seventh son of a seventh son, and also the hand of a man who had been hanged, possessed the same healing property—which last must have been a flattering association for the monarchs. In England it is said the miracle was first wrought by Edward the Confessor; nor did the lapse of centuries impair the faith of any of the parties concerned—Charles II. having, in the course of twenty-two years, during which exact registers were kept, touched 92,107 scrofulas persons.

Wiseman, who held the office of serjeant-surgeon, a man of great repute in his day, and of undoubted skill (for the folio volume on surgery which he has left behind him may be consulted with advantage even at the present time,) bears the following testimony to the efficacy of his royal master's treatment:—

"I must needs profess that what I write, (that is, on the subject of scrofula,) "will do little more than show the weakness of our ability when compared with his Majesty's, who cureth more in one year than all the surgeons in London have done in an age."

Brown, who was also one of his Majesty's *chirurgeons*, and *chirurgeon* of his Majesty's hospital in London, makes a statement similar to that of Wiseman, and asserts that Cromwell was anxious to exercise this as well as the other prerogatives of royalty, but that the practice failed in his hands, "he having no more right to the healing power than he had to the legal jurisdiction." It seems, however, that the faith of Wiseman was not so absolute but that he deemed it expedient to add to his other dissertations sixty-four closely-printed pages on the history of the king's-evil, and the mode of treating it by ordinary means. It is probable that there were others who had no faith at all, although it might be dangerous to express their sentiments—one Thomas Rosewell having, in the year 1664, been tried on a charge of high treason, for having pnblicly said that "the people made a flocking to the king upon pretence of being healed of the king's evil, which he could not do, but that they, being priests and prophets, could not do as much." Rosewell was found guilty, but afterwards pardoned. King William declined to exercise this part of the royal prerogative, but it was resumed by Queen Anne, as is shown by a passage in the "Life of Dr. Johnson," in which it is stated that he was taken to her Majesty when a child, "to be touched for the evil, by the advice of an eminent physician, Sir John Floyer." The good sense of King George I. put an end to this absurdity, but it continued to flourish in France under Louis XV., and in this country it was soon followed by others, over which the royal authority had no control.—*Quarterly Review.*

COMMUNICATIONS.

For the Churchman.

Dear Mr. Editor:—I have read with much pleasure and I may say admiration, the excellent review and defence of the opinion of Bishop Delancey, in reply to the singular animadversions of the Rev. Dr. Anthon. As the time is rapidly approaching when the case of Bishop Onderdonk will come before the highest legislative body known to our Church, and public opinion looks for a calm, just, and satisfactory decision, it is highly desirable that the question should be fully discussed by men competent to the task, in order that all the facts and principles involved may be seasonably presented to those who are to decide it. The friends of the Bishop have reason to be grateful to the Rector of St. Mark's, for thus early agitating the question of the impartiality of the court and the credibility of the witnesses. There are very grave objections to the constitution and proceedings of the court, which, if properly and dispassionately presented, cannot fail to have great weight in an application for relief from the operation of the sentence.

With regard to the constitution of the court, the question immediately occurs, Were all the judges without bias or impartiality, and free from the imputation of personal hostility to the accused? To this but one answer can be given—No! Mr. Fenimore Cooper, in a speech before the Convention of this Diocese in 1845, declared that, in his opinion, one of the majority should not have sat as a judge. Instantly public opinion pointed to the Bishop of Ohio—and it was a very natural supposition—but Mr. Cooper tells us he meant another, and it is almost certain he intended the Biship of Illinois. Here, then, in the opinion of very competent persons, two of the judges ought to have been disqualified. In the opinion of many others, whose claims to respect are equally great, the Bishop of Vermont ought to have absented himself on account of previous circumstances of an unpleasant character, and calculated to operate unfavorably on his mind against the accused. Who will doubt that in a capital case these might have been challenged for cause; and that, if allowed to sit, the verdict might have been set aside? When the consequences of this trial have been so terribly disastrous to Bishop Onderdonk, have we not a right to scrutinize the characters and motives of those who found him guilty?

There are facts on the record which shew, that the individuals named did act from a preconceived bias and previous hostility against the accused prelate, and that a conviction was inevitably to be looked for at their hands. A notable proof is found in the verdict of the Bishops of Ohio and Vermont on the third count of the presentment. This charged, in the plainest terms, "that on the 1st August, 1838, Bishop Onderdonk in a public stage wherein the only passengers were, the Bishop, Mr. Bolles, and a young woman, (the Bishop and the young woman occupying the back seat, and said Bolles the middle) impurely and unchastely put his arm around the body of the said young woman, and took other indecent liberties with her person, so that she tried to get beyond his reach; and finally, to escape his rudeness, left the stage before reaching her place of destination."

Now, the Rev. Mr. Bolles when called on for his testimony, expressly negatived these grievous accusations. He stated the facts as they happened in so clear a manner, as wholly to exculpate Bishop Onderdonk: he shewed that the simple narrative told by him to other clergymen, in friendly intercourse, had been distorted, magnified, and embellished by sophistry, rhetoric, and malignity, till it assumed a most portentous and immoral aspect; and that this detestable invention had been repeated again and again, from one willing listener to another, till all Utica was infected with its deliterious influence. Bishop Onderdonk the mean while remained entirely ignorant of the calumny, free from the least suspicion, and continued his kindly and confidential intercourse with those who sought to stab him in the dark. Whose bosom does not burn with indignation while recounting such things, and who does not feel that the charge so flagrantly unfounded, should have been rejected by acclamation? So, indeed, thought the great majority of the court, fifteen in number; but not so thought the Bishops of Ohio and Vermont. Let us hear their verdict:

"The Bishops of Vermont and Ohio gave opinions, which were ruled out, but ordered to be entered on the Record of the Court, as follows, viz. The opinion of the Bishop of Vermont:

Guilty of conduct unbecoming, indiscreet, and open to injurious constructions hurtful to the ministerial character.

The opinion of the Bishop of Ohio:

Guilty of conduct indiscreet, unbecoming, and such as necessarily to expose him to constructions hurtful to his character and office." p. 257.

The question for these prelates to decide was this, had the allegations in the 3rd Count been fully proved? If they had, it was their duty to render a verdict of guilty; if they had not been proved, it was equally their duty to render a verdict of not guilty. The opinions which they rendered were so manifestly extra judicial and irregular, that the Court ruled them out, and allowed them to go on the records as, I presume, to show future generations what ideas some Bishops had of truth, justice, the rules of evidence, and the nature of testimony in the 19th century. The Court erred, however, in receiving these irregular opinions as a verdict; they should have compelled their authors to answer Guilty or Not Guilty, that Bishop Onderdonk might have the benefit of a unanimous acquittal, if they deemed the charges had not been fully proved.

Now let us see how far the testimony supported the facts in the 3rd Count of the Presentment.

1. It is charged that the Bishop, Mr. Bolles, and the young woman, were the only three passengers. Mr. Bolles says (p. 31) that there were also a little girl, a man and a boy, and he has an idea there was also a person with a bundle.

2. It is charged that the Bishop and the young woman occupied the back seat. Mr. Bolles says the Bishop sat on the middle seat with him, the young woman and the little girl on the back seat, and the man and the boy on the front seat facing them. And also, that the Bishop never sat at any time on the same seat with the young lady.

3. It is charged that the Bishop put his arm impurely and unchastely round the body of this lady. Mr. Bolles says "the Bishop turned round to converse with her, and the lady put her hand on the strap which crossed between the seats, and the Bishop put his hand upon hers and she very soon withdrew it;"—and afterwards, "that he took her hand a second time."

4. It is charged that she tried to get beyond his reach, and finally left the stage before reaching the place of her destination. Nothing of the kind was proved. Mr. B. *thought* she meant to have gone further, but could not positively say. He distinctly testified, that he did not see the Bishop put his arm round her waist, nor take any improper liberties.

Thus, then, every allegation in this count of the presentment was distinctly rebutted, and the respondent entitled to a full and honorable acquittal. I have not time to point out the *animus* with which the Bishop of Ohio was evidently actuated during his examination,—as shown by the questions he put or tried to put. They chiefly related to mere *inferences* or *opinions* of the witness, and consequently were not evidence, but were designed as a peg on which to hang the predetermined verdict of guilty. If necessary hereafter, this can be easily shown.

And now let me call attention to the presentment itself. On what preliminary evidence was this 3rd count framed. The Rev. Mr. Bolles was the only known witness to the facts, and he was in Philadelphia as a delegate to the General Convention, while this thunder stroke was concocting. Of course, he should have been called on for his evidence before any count was framed; but he expressly says, (p. 35) "THIS PRESENTMENT HAS BEEN DRAWN UP WITHOUT ANY CONVERSATION WITH ME BY THE PRESENTORS." Is not this astonishing statement well calculated to outrage the "moral sense of the community;" will those who made the presentment confess that it was drawn up chiefly on hearsays, and rumors and suspicions? Did they go on the principle, first make the count, and then get the evidence to support it! The Church has a right to know the history of this foul proceeding, and to demand on what principle the triumvirate proceeded in getting up these accusations. We find on page 32 (at the foot), that a few days after the occurrence in the stage, a Rev. Doctor of Divinity had considerably embellished his narrative of the facts, and that Mr. B. immediately corrected it. Are we to infer that it was the same kind heart and powerful imagination, who gave the necessary information for drawing up the 3rd count; if so, what are we to think of the candor and justice of those mitred gentlemen, who on such testimony could gravely found a solemn accusation!

Perhaps they went on the principle that "necessity has no law." It was their business to make a presentment, and to get as many charges together as possible, to "make the greater wonder look," as Crusoe's man Friday said. Now it is manifest that Mr. Bolles could give them no help. Had they taken his statement, and charged "that on, &c., Bishop Onderdonk in a certain stage coach, impurely and unchastely put his hand upon the hand of a certain young woman, the hand of said young woman then and there resting on a certain leather strap which divided the middle seat from the back seat; and after she had withdrawn her said hand, did again impurely and unchastely take hold of the same, in the presence of a certain man and boy, whereat the said young woman blushed and seemed slightly embarrassed." I apprehend that the whole would have seemed so perfect a burlesque as to have been at once scouted out of court. It was, therefore, their business ta make up something that would hold water, as we lawyers say; that would look shocking and excite the horror of a virutous community, and in this they succeeded very well. The dramatis personæ were reduced to the Bishop, Mr. Bolles, and the young woman; the Bishop was transported to the back seat; his arm was thrown round her waist; a severe struggle was ingeniously intimated; and finally, to avoid the fate of the unfortunate Lucretia, she was fain to save herself by a hasty flight. I have heard of some ancient Bishop who wrote a series of tales or novels, much to the scandal of his grave brethren: surely Bishops Meade, Otey, and Elliott, must have taken him for their model in the getting up of this little piece of fiction. Again, let us ask if they will take all the credtt of it to themselves, or will they modestly disclaim the honor, and point us to the real author with all his blooming laurels thick upon him? We pause for a reply.

JURIS CONSULTUS.

For the Churchman.

Dear Mr. Editor,—It has been supposed that in terming Bishop Johns, "the Rt. Rev. President Johns," I intended to assert that he had accepted the office of President of William and Mary's College. This is an error on the part of the correspondent of the Protestant Churchman. I only designed to be complimentary, and draw attention to the fact that he had received the nomination, justly due to his eminent literary talents. In the country we often call a man General or Colonel, though he has only been elected, and has never acted. If any other of your readers has formed the same idea with the Protestant Churchman, I am quite ready to make the *amende honorable.* It seems that the qeustion of acceptance or nonacceptance made a great stir in the Virginia Convention. The "Banner of the Cross" gives the following account:

"The subject, however, which excited the deepest interest and led to the most protracted debate, was the report of the Special Committee in relation to Bishop Johns' acceptance of the Presidency of William and Mary College. The Committee concurred with the Associate Bishop in the opinion that the appointment should be declined; and recommended for adoption the resolution which follows:

Resolved, That the Bishop and Associate Bishop be requested to unite in a letter to the authorities of William and Mary College, expressing the thanks of the Convention for the confidence they have manifested in the Episcopal Church, in this Diocese, by honoring one of her chief pastors with the highly responsible office of President of that most respected and valued institution, and also to explain to them the objections, in our view, insuperable, which compel this Convention, with great regret, to decline advising our Associate Bishop to the acceptance of that appointment.

In the discussion of the merits of the question involved in the above resolution, Bishop Meade, Rev. Messrs. Hodges, Minnigerold, Mann, Empie [there he is], Rooker, Stringfellow and Dennison, and Messrs. Colston, Taylor, Bregan and others participated. The resolution of the Committee was finally passed by quite a decisive majority of the Convention."

It appears, that the question was one of great difficulty and called forth a torrent of words. The offer was made (I believe) early in March, and all the time to nearly the end of May has been occupied in deliberation. Can any one doubt that, if Bishop Potter were offered the Presidency of the University of Pennsylvania, or Bishop Henshaw that of Brown University, he would at once decline on the ground that his Episcopal duties required all his attention? I trust that Bishop Johns may obtain some other occupation which may fully engage his active mind and powerful talents unattended by any "insuperable objections." May I suggest, that enforcing the canons, disciplining presbyters guilty of "irregular and uncanonical procedings," (as the Protestant Churchman says,) and rooting out the noxious weeds of Puritanism and rationalism now so rife in his unhappy Diocese will, if diligently and faithfully executed, be found incomparably more arduous and more profitable, than that of "teaching the young idea how to shoot."

NATHANAEL.

For the Churchman.

Rev. Dear Mr. Editor,—Somewhile since I had the melancholy duty to perform of poinfing out the lamentable violation of one of the Diocesan Canons, by several of the Low Church Rectors, in not contributing to the Missionary Committee Funds. This pricked the conscience and excited the wrath of one of the contributors of your Protestant, yclept "A Country Rector," and he tried to be pungent and severe. He declared, he and his party would not contribute a cent to the support of those who were "riveting the chains of a factious and impure despotism upon the conscience and the moral feelings of an outraged Church," meaning the Committee aforesaid, and those who elected them, an overwhelming majority of the clergy and laity of this Diocese. Having thus displayed his modest self-assurance, he proceeded to say, that he and his party would give liberally to the general Institutions of the Church, yea, 'millions' if necessary, and seemed to think that they possessed all the money as they do all the morality. Every one knows how tenderly those people love the Sunday School Union and the Theological Seminary, so there is no need of extolling their liberality to those institutions. But I wish my loving friend, who talks so boastfully of 'millions,' to answer, why the funds of the Missionary Committee, both Foreign and Domestic, are so low. A large majority of the members of each of those committees are his own friends, and, in proportion as they want the confidence of sound Chucrhmen, are the more deserving of the admiration and support of the opposition. It is, therefore, very singular that the receipts in each Department were, on the 15th May last, some ten to fifteen thousand dollars less than they should have been according to the programme of the Committee a year ago; and this shows us that it is very easy to talk largely about millions, but not so easy to raise them when they should be forthcoming. If the 'Country Rector' would come forward with only a hundreth part of the *one million* to each Department, it would no doubt be very acceptable, and they could wait sometime for another installment. Perhaps, however, the crusade against Trinity Church has exhausted all his available funds, or he has been heavily taxed for some one or more of the recent plots and machinations which his party are constantly devising in order to gain the ecclesiastical ascendency in the Diocese; and, having spent his *millions* in secret service money, has nothing left for ostensible objects. Be this as it may, I beg leave to remind him that words are not deeds, nor boastings performances. That the wilful neglect of one duty generally brings with it that of innumerable others; and that there is an old proverb, "an empty barrel sounds the loudest."

M. N.

For the Churchman.

An English Judge in Preston, recently, in summing up the case, charged the jury thus:—"You cannot have any doubt as to the prisoner's guilt; his very *countenance* would hang him." This is making short work with both law and testimony. Such a remark from an American Judge would have gone the rounds of the English press for a twelve month, as a conclusive demonstration of the worthlessness of republican institutions. Even an *Anti-Rent* Judge could not go beyond it.—*New York Courier and Enquirer.*

This is all very well; but wherein is the *principle* which governed the English judge worse than that avowed by the New York Counsellor at Law who uttered, in his pleadings on a memorable occasion, the following:—

"It is said that if you have any doubt of his guilt, you must acquit him. I know that that is a wholesome rule of law in our civil courts; but it will not do for the army of Christ, to say that here is a General in command that we cannot positively say is guilty, but whom we very much suspect of guilt. Will it do for the House of Bishops to send forth a suspected officer to command, because they cannot say he is absolutely unfit to be entrusted?"

Such was the language of Hiram Ketchum, one of the counsel employed by the prosecution on the trial of the Bishop of this Diocese. It shamelessly avows the principle that although guilt be not proved, a man may be convicted, sentenced, and punished, merely on suspicion of guilt. To be sure there is thrown over this infamy the covering of apparent *special* reference to the jealousy with which the purity of the *Church* should be guarded. Every one, however, who knows any thing of the history of puritanic hypocrisy understands this. Is not "this making" as "short work with both law and testimony," as either anti-renter or Fourierite could desire? Can character, property, liberty, rights, or even life, be counted safe in the hands of such judges and counsellors?

MARK THIS.

For the Churchman.

Mr. Editor,—The threat so justly noticed in your leader of May 29th, of "rending asunder the Diocese of New York," reminds me of the menace from the same party, or rather section of the party, last fall, through the Protestant Churchman, and the Courier and Enquirer, that if, in the Convention of 1846, any movement was made towards providing for the Bishop of the Diocese out of the Episcopal Fund, the disgraceful scenes of the preceding year would be acted over. This radicalism was then thwarted by the divine blessing on the Christian heads and hearts of sound Churchmen, and of the more pious and conservative of the low school. Just such, good men doubt not, will be the fate of this new trial of the same game.

ANTI-RADICAL.

DIOCESE OF EXETER.—*The New Bishopric of Cornwall.*—The following statements relative to the proposed appointment of a Bishop for Cornwall, have recently been published in Bodmin:—

It is, we hear, determined to assign one of the New Bishoprics to Cornwall; an act of tardy justice. For 800 years we have been deprived of our ancient See. About 1034, Bishop Lyvyng, the nephew of Burnwold, or Brithwald, the last Bishop of Cornwall, was permitted by King Canute to annex the Cornish See to that of Crediton. His successor, Leofric, transferred the seat to Exeter in 1050. The ancient See was called the Bishopric of Cornwall, and also of St. Germans and Bodmin, like the present Diocese of Bath and Wells. Only on the 30th of April, 1833, a vulgate copy of the Gospels, which formerly belonged to Bodmin, was sold for 30 guineas to the British Museum, by Mr. Rodd, the London Bookseller. He had recently purchased it at the sale of Wheatley Park Library, near Oxford. How it came there cannot be discovered. The manuscript is said to be of the ninth century, if not of an earlier date. There are 46 entries written on the back spaces, partly in Saxon, partly in Latin, of manumissions of slaves before the Bishop of Bodmin, between 940 and 1020. This, we believe, is the only original record relating to Cornwall, or its Bishopric, anterior to the conquest.

Henry VIII. left a minute in his own handwriting, for the restoration of the Cornish Bishopric, out of the revenues of the Priories of Bodmin, St. Germans, and Launceston.

It is not generally known that there were ordinations in Bodmin Church only three centuries ago, so late as 1538, by William, Bishop of Hipps, suffragan of the Bishop of Exeter. Thomas Vivian, who died in 1533, also held several ordinations in Bodmin Church. He was the titular Bishop of Megara, a suffragan of the Bishop of Exeter, and Prior of Bodmin. His handsome altar tomb now remains entire in Bodmin church, with his effigy thereon, ornamented as a bishop. To support his dignity, he was allowed to hold, with the Priory of Bodmin, the Rectory of Withiel, the Vicarage of Egloshayle, and one of the Prebends of Endellion. He appears to have been the last suffragan Bishop in Cornwall, and to have exercised his Episcopal office at Bodmin for nearly twenty years.

The present Church of Bodmin is the largest in the county, and the handsomest as to the interior, which is 151 feet long by 63 feet broad. It is in excellent order, the area, containing 8,733 square feet, having been entirely broken up and renewed in 1819, some time before Church restoration became so general. It is larger than some of the Irish cathedrals. An elegant spire, 150 feet high, was destroyed by lightning. It should be rebuilt, as the tower, though mutilated, remains, the walls of which are eight feet thick at the base.

All the Assizes and Sessions, and the Archdeacon's Registry, are now fixed at Bodmin, which is situated almost in the exact centre of the area of the county, which contains 2,387 square miles. The population of the parish is 5,000. The ancient borough, containing 2,785 acres, is the largest in the county, and has returned two members to Parliament from the earliest times.

The limits of the old British See, which are more natural and distinct than any in England, should be preserved. They are the same as the Archdeaconry of Cornwall, containing 1,367 miles, and almost entirely separated from the Archdeaconries of Totnies and Barnstaple, by the rivers Tamer and Carey, and the Marsland brook.

Wales, be it known, has four Bishoprics for 930,000 souls, whilst the Diocese of Exeter alone now contains 900,000.

The population of Cornwall is fast appeoaching to 400,000, the increase in the county having been 30,000 in every ten years, since 1821. Compared with our twenty-seven Bishoprics, the population of the Archdeaconry of Cornwall will be found to exceed thirteen of them, and is to be nearly equal to that of several others.

Whilst a commission is sitting, and arrangements are making for the new Bishopric of Cornwall, these facts deserve notice, and we hope will not be overlooked.—*Eng. Churchman.*

THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE 12, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

Whoever remembers the Special Convention at Utica in 1838, can easily call to mind the then posture of affairs in the Church, and the state of feeling which prevailed. Previously to that time, the State of New York had formed one Diocese. From a variety of causes, not necessary to be mentioned, the opinion had been for some time before gaining strength, that the duties of the Episcopate were too arduous to be discharged by one incumbent. Several measures were proposed to obviate the difficulty, two of which met with more general favor than the rest: the one was, that the Diocese should remain united and the Bishop have an assistant; the other was that the Diocess should be divided, so that the State of New York should comprise two dioceses instead of one.

In the General Convention of 1835, certain amendments were proposed in the Constitution of the Protestant Episcopal Church on the subject of the division of Dioceses. These amendments were approved by the Convention of the Diocese of New York in 1837, though they were not adopted until the General Convention of 1838. In the same year, before the meeting of the General Convention, a Special Convention of the Diocese of New York was held at Utica, in which the preliminaries for the division of the Diocese were adjusted, to take effect in the event of the proposed alteration in the Constitution being adopted by the next General Convention.

From the first agitation of the subject Bishop Onderdonk had distinctly opposed the project of an Assistant Bishop, and taken the ground, that when a diocese had grown too large to be administered by a single Bishop, the only proper remedy for the evil was its division. He did not, however, ask for a division, or give the least reason to suppose that he desired it, but referred the matter entirely to the Diocese. A considerable portion of the Diocese, both of the Western and Eastern section, were averse to all change whatever at that time. They were not only opposed to the project of an Assistant, who, it was agreed, if a man of intriguing and popular talents would be more likely to become a rival to the Bishop than a coadjutor, embarrassing his administration and neutralizing his influence; but they were opposed also to the plan of division, on the ground that the Bishop had not requested it, that the demand for it had been owing to the failure of Episcopal visitations occasioned by circumstances not likely to recur, and that the measure was premature.

Under these circumstances the Special Convention of 1838 met at Utica, and was memorable for its intense and painful excitement. The project of an Assistant had not been entirely abandoned, and it was understood that, if it could be revived with any hopes of success, some of the advocates of division would have no objection that the latter measure should be defeated. But whichever measure prevailed, the consequence would be that a new Bishop was to be chosen: and it must be obvious that one great consideration in the determination of the event was the character of Bishop Onderdonk, and his hold on the esteem and affections of the Diocese. Whatever exalted the Bishop and endeared him to his Diocese was likely to operate against both schemes, and consequently to prevent the election of a new Bishop. Whatever lowered the character of the Bishop and brought him into ill odor with the Diocese would materially help to secure the success of one or the other of these schemes, and, consequently, to open the way for the election of a new Bishop.

We have been led to revert to this state of things by the communication of "Juris Consultus" in another column, and his reference to that article in the Presentment of Bishop Onderdonk, for the support of which, the Prosecuting Bishops relied on the testimony of the Rev. Mr. Bolles. On turning to the Record of the Trial and examining the testimony of the Rev. Mr. Bolles, compared with that of Mr. Clement C. Butler, we get at the following facts.

In August 1838, the same month in which the Special Convention met at Utica, the Rev. Mr. Bolles, Rector of St. James' Church, Batavia, took passage in a stage for Utica in company with Bishop Onderdonk, then on a visitation in the Western part of the State. When they entered the stage they found in it four passengers; a man and a boy on the front seat, a young woman and a little girl on the back seat. Bishop O. and Mr. Bolles took the middle seat, separated from the back by a leather strap, the Bishop being on the left of Mr. Bolles. The females were strangers to Mr. Bolles, and, as he presumed, to the Bishop; the young woman being a way passenger and a plain country girl. Soon after leaving Le Roy, where Mr. Bolles thinks they took the stage, a conversation commenced in which all the passengers took part, as passengers do in a stage coach. In the course of the conversation the Bishop turned round, towards Mr. Bolles, and addressed his remarks to the young lady, and, in doing so, laid his hand upon hers which was then resting on the strap. The conversation was not in a suppressed but in an ordinary tone of voice, and the lady very soon withdrew her hand and seemed to be somewhat embarrassed. She did not, however, withdraw herself at a greater distance from the Bishop nor give any other sign of embarrassment than by slightly blushing. After a short interval the Bishop took her hand a second time, his hand on this occasion resting over the strap and being near the lady's lap. At Lima, the place for changing horses, the parties left the stage and the lady said to the driver, "You may take my trunk down, I will not go any further." From the way in which she spoke, which he thought was indicative of some little feeling, Mr. Bolles inferred that she left the stage before she intended to leave it, though be thinks he would not have drawn this inference had he not previously heard her speak of going to Bloomfield or Canadaigua.

Such is a simple statement of facts, as given by Mr. Bolles himself on the trial, and as nearly as possible in his own language.

Mr. Bolles at this time was young in the ministry and young in years. Of the strength of the impression, however, which even then was made on his mind by the occurrence, we may judge from the fact that he declares, under oath, that no thought occurred to him at the time of imputing an improper desire to the Bishop, and that he should probably not have spoken of the occurrence, but for a circumstance which we proceed to state.

In due time the Bishop and Mr. Bolles arrived at Utica, where a large number of the Clergy had assembled to attend the Special Convention. At this time the Rev. Clement C. Butler was in Utica, who received from the Bishop, as he was one day entering the Church, during this same Convention, the cordial hand of unsuspecting friendship. Mr. Clement C. Butler, had some months before told *his* story to one clergyman of the Western part of the State, referred to it in conversation with another during the Special Convention, told it afterwards to the Rev. Mr. Irving, to the Rev. Mr. Gallagher, to a lady of this city, to Bp. Meade, and to Dr. Henshaw, and besides these he does not remember having mentioned it to others, *though he may have done so.* At Utica, for the first time, Mr. Bolles heard the story about Mrs. Butler, and having heard it, he was led to mention to the person from whom he heard it the occurrence in the stage coach. "If I had not heard *that,*" he *says,* "I should probably not have spoken of *this.*" Mark; Mr. Bolles first heard the Butler story at Utica, not from Mr. Butler, but from a person hereafter to be named; and then told to this person the circumstance of the stage-coach.

Soon after Mr. Bolles is waited on by the late worthy Dr. Bayard, a staunch friend of Bishop Onderdonk, and earnestly opposed to the separation of the Diocese and the project of an Assistant Bishop; from whom he learns, to his exceeding surprise, that the circumstance had been greatly exaggerated. Mr. Bolles went promptly to the only person to whom he had mentioned the matter, and desired him to go with him to Bishop Onderdonk that he (Mr. Bolles) might explain his own agency in the report precisely and at once to the Bishop. This person, though "he felt a little unwilling," consented to accompany him.

Mr. Bolles and the gentleman referred to called together, and without any third person, on the Bishop. Mr. Bolles explained the occasion of the call, and referred to the gentleman who accompanied him to tell the Bishop what he (Mr. B.) had said. This gentleman began to tell the story, but told it with an aggravation too foul to be mentioned, and which Mr. Bolles instantly contradicted.

The Bishop pointed out the groundlessness of the inference which Mr. Bolles had drawn, and the impropriety of drawing it. The gentleman who accompanied Mr. Bolles mentioned that he had communicated the matter to the Rev. Dr. Taylor, and "threw the blame on Dr. Taylor, so far as there was any." So the interview ended.

Six years pass by, and no more is said or heard of Mr. Bolles's story, save by the tongue and ear of secret calumny. At length in the fall of 1844 the General Convention meets in Philadelphia. Mr. Bolles was a member of that Convention, and so also was "the first and only person" to whom he had mentioned the transaction before he manfully called on the Bishop to put away from himself the guilt of detraction, and who also accompanied him, "a little unwilling," when he made that call. This same person was also a member of the same General Convention, and was consulted by Mr. Clement C. Butler, *after* the subject of Dr. Hawks's consecration came up in the Convention, as to the manner in which he (Butler) should make an affidavit in regard to his wife's case in order to the presentment of Bishop Onderdonk. There was also another affidavit which served as the basis of the third article in the Presentment; an article in regard to which Mr. Bolles, though then in Philadelphia, was not consulted by any one of the Presenting Bishops, nor, so far as appears, by any other person; which article states the occurrence in the stage coach with such foul exaggerations, and such foul imputation of motives as could have been connected with it only by a very impure imagination. We have only further to add that this affidavit was made by the same person who first told Butler's story to the Rev. Mr. Bolles; to whom alone Mr. Bolles mentioned at Utica the stage coach occurrence, which, but for having heard the story of Mrs Butler, he would probably never have spoken of; who told the story with the shameful aggravation which Mr. Bolles promptly corrected, and who told the story also to the Rev. Dr. Taylor, and then threw the blame of it on Dr. Taylor: and this same person was the Rev. Dr. FRANCIS L. HAWKS.

We have stated no fact, and, so far as we know, no construction of a fact which we have not gathered from the Record of the Trial; thanks to Dr. Anthon, whose attack on Bishop DeLancey has obliged us to give the Trial a careful reading.

We have not called attention to these facts with a view to injure any person. That inferences may be drawn from them, injurious to those who were openly or covertly instrumental in getting up Bishop Onderdonk's trial, is quite possible; but these inferences we do not mean, at least not at present, to draw out in words. But if the facts which we have stated sustain inferences or prompt suggestions which may do good to any human being, we hope to be pardoned in pointing them out, though the man whom they benefit be Bishop B. T. ONDERDONK. In truth, however, we shall make no inferences but merely press home facts.

1. We are then struck, by the FACT that an occurrence, innocent in itself, was wholly changed in its character and complexion by passing through the mind of only one person. The story went into the ears clean and came out of the mouth filthy. What is more remarkable is, that this innocent occurrence was invested almost instantly with precisely the same feature which forms the vilest part—the essential turpitude—of the cases of Mrs. Butler and Mrs. Beare. The third article of the Presentment, indeed, charges "indecent liberties," but from question and answer 35 of Mr. Bolles' examination, it appears that the alleged offence was identically the same as the worst allegation mentioned by Dr. Muhlenberg in the case of Mrs. Beare, and expressed in far coarser language. This atrocious feature, however, is proved by Mr. Bolles's express testimony to have absolutely no foundation in fact. Whence then did it come? From the mere invention of the person to whom Mr. Bolles repeated it? Or from the imagination of the same person associating it with the Butler story, which had been before lodged in his mind and was even then on his tongue? If the latter, then the Butler story was the original, and imparted its own foul hue to, at least, one occurrence of an innocent nature. If the former, then one innocent occurrence was converted into a flagitious enormity by the mere force of invention: and if one, why not another? In either case, we get an insight into the history of the origin and growth of the whole calumnious progeny.

2. Another thing is worthy of notice. In the case under consideration, or that forming the third article of the Presentment, and in the cases of Mrs. Butler and Mrs. Beare, the Presenting Bishops, as we understand, framed the articles of Presentment on second-hand information, relying on first witnesses to substantiate their truth. Thus, the first and second articles were framed to conform to the affidavit of the Rev. Mr. Butler, the seventh and eighth to that of the Rev. Mr. Beare, and the third, as is stated in the Trial, was founded on the affidavit of the Rev. Dr. Hawks. Now, it appears from the record that Mr. Butler had repeated his story to a number of individuals, in various sections of the country; that Mr. Beare had repeated his story, and Dr. Hawks his: though we are happy to add that the last named gentleman, so far as appears from the Record, and beyond this we do not mean to travel, had repeated his only to Dr. Taylor. Thus, all three of these gentlemen were committed, in various ways, and among others by oath, for the truth of the several articles in the Presentment with which their names are connected in the Trial. Now, it is certainly a curious and remarkable fact, that the first witness to the first and second articles of the Presentment sustains the affidavit (with the exception of what she termed "a smal matter") of the person who made it, and is the wife of that person; that the first witness to the seventh and eighth articles sustains the affidavit of the person who made it, and is the wife of that person; while the first witness to the third article of the Presentment, who is not the wife of the author of the corresponding affidavit, but an independent and disinterested person, does *not* sustain the affidavit but leaves the article founded upon it to fall to the ground. We state facts, but draw no inferences.

3. Let it be also noted, that the fountain-head of the stream of calumny which we have traced, the *Mentis causa malæ . . . et origo,* has been a *Convention.* It was at a Convention of the clergy and laity, when a mitre was in expectance, that the tongue of calumny was loosened, and its envenomed shaft pointed against the individual, who has been more than once so unfortunate as to stand in the way of one or more aspirants for the honor. It pleased Divine Providence, indeed, so to order matters, that the Episcopate of the Western Diocese was first filled by a presbyter, whose name (and this is not the least of the many proofs of the stirling merit with which he still adorns the sacred office) had not been bruited at the Special Convention of Utica. Nevertheless it deserves to be remarked, that, at a Convention, on the issue of which the choice of a Bishop depended, the innocent occurrence, casually mentioned by Mr. Bolles, was speedily caught up, exaggerated into a foul slander and sent forward on its diabolical work. Were the General Conventions of 1838 and 1841 less liable to the same danger? Did they present weaker temptations for the work of detraction and envy? Were the evil influences, to which bodies of this kind are always subjected, and which, as long as man is man, will mingle with the good, less capable of being disseminated from one end of our country to the other? Have these Conventions been *in fact* occasions of these evils? Let those who know their history answer: and, if we mistake not, they will at least confess that there is, at such times, special need of the prayer, "Set a watch, O Lord, before my mouth, and keep the door of my lips, that I offend not with my tongue against piety or against charity!"

We understand that the Church of the Holy Apostles in this city has requested the Rev. Robert S. Howland to assume its Rectorship. It is not certain that Mr. Howland will accept the Rectorship, but it is certain that the offer of it has placed the Church in a more promising condition than it was before, and that it presents a fair opportunity of putting it on such a foundation as will ensure its future prosperity.

The Church, as is well known, was commenced sometime ago in consequence of the liberal donations of two gentlemen, differing from us in regard to some matters of recent agitation in the Diocese, but nevertheless well-known as intelligent and high minded Churchmen. Owing to unfortunate circumstances the Vestry have not been able to complete the building, which has been exposed the whole winter, only partly finished, unoccupied and unused. They have been subjected to unexpected embarrassment, among other items a bill of assessments amounting to nearly $700. There is also a mortgage of $4,000 on the building, which will be foreclosed unless the interest be paid. Under these circumstances, Mr. Howland wisely declines to assume the Rectorship unless the Church be relieved from these embarrassments. To this end there is guaranteed the sum of $2,000; or, at least, we feel safe in saying, though not authorised to say, that that amount may pe expected independently of what may be raised by application to Churchmen generally for assistance. This, in addition to what was promised by Trinity Church before Mr. Howland's call, so reduces the debt of the Church that only *two thousand* dollars are necessary to put the Church on such a footing as will enable it to maintain itself. This sum the Vestry have undertaken to raise by soliciting donations from all who are friendly to the object.

We feel exceedingly desirous, for many reasons, that this effort should succeed. Mr. Howland himself, though young, is one of the most promising men in the Church. His position in society and his associations in life enable him tn harmonize elements in the congregation to which he has been called, which otherwise might not easily coalesce. He is besides a man of sound principles: and, on the whole, we think it morally certain that, if the opportunity is not embraced, another will not be presented for putting the Church, to which he has been providentially called, on the foundation which sound Churchmen and good citizens must desire. Under these circumstances, we appeal earnestly to Churchmen both in and out of city to aid the Vestry liberally in their present most laudable effort.

The "LETTER" of the Rev. Anthony TenBroeck "to the Board of Managers of the General Protestant Episcopate S. S. Union, occasioned by 'the second letter of Bishop Meade,'" has been much and extensively read, so that we have not felt the importance of laying extracts from it before our readers. Wherever it has been read among sound Churchmen, it has called forth a unanimous and hearty expression of approbation and praise, which has certainly not been owing to any puffing of that one-sided paper The Churchman. We have in fact not even noticed it in our columns, and the reason has been that we wished first to procure the letter of Bishop Meade, to which Mr. TenBroeck's is a reply, in order that, by comparing the two, we might the better judge of the weight of Mr. TenBroeck's arguments, and the justness of his treatment of Bishop Meade. We have not, to the best of our remembrance, received a copy of Bishop Meade's Second Letter, and have certainly failed after repeated inquiries to obtain it.

It seems incredible that any Bishop of the Church should start objections so futile, should write on sacred subjects with so much levity and confusion, and should run so full tilt against the standards of his Church, as Bp. Meade must have done if Mr. Ten Broeck's quotations from him are correct; and yet we are not aware that the fairness of the quotations has ever been questioned. The Sunday School Union, we can hardly doubt, will testify in some way their approbation of Mr. Ten Broeck's performance; but whether they do or not, we are quite sure that all sound Churchmen owe him a large debt of gratitude for the signal ability and effectiveness with which he has disposed of Bishop Meade's objections to the publications of the Union.

The results of the General Convention will serve to show the correctness of the observation which was made not long since, in this city, by one of the *six* Bishops. It was, as we are informed, in substance this: that there was no more probability of a restoration of Bishop O. to his jurisdiction, than that "the sun should rise in the West and set in the East."—*Protestant Churchman.*

Here is a specimen of the artifices to which the enemies of Bishop Onderdonk resort for the accomplishment of his ruin. They know it will injure him to have the impression go abroad that any one of the judges who acquitted him on his trial, has since come to regard it as totally impossible for him to resume the administration of his diocese. Accordingly they create the impression by publishing a statement to that effect, endeavoring at the same time to escape responsibility for the statement by resting it on an unnamed and irresponsible informant.

If this statement be false, (and there is no evidenec of its truth,) the publishers of it have fathered and given currency to an untruth, the effect of which is to heap a new injury on one whom as Christians they profess to love. But what then? Will their conscience upbraid them, or will their reputation suffer among their followers? Probably not; for having declaimed earnestly against "immorality" and "impurity," and taken others roundly to task for *outraging the moral sense,* they have doubtless convinced themselves and all who heed their professions, that they are good and conscientious men, who have nothing so much at heart as the peace and purity of the Church.

"In common language, which is formed upon the common intercourses amongst men, *Hypocrisy* signifies little more than their pretending what they do not really mean, in order to delude one another. But in Scripture, which treats chiefly of our behavior towards GOD and our own consciences, it signifies not only the endeavor to delude our fellow creatures, but likewise insincerity towards Him and towards ourselves. And, therefore, according to the whole analogy of Scripture language, '*to use liberty as a cloak of maliciousness,*' must be understood to mean, not only endeavoring to impose upon others by indulging wayward passions, or carrying on indirect designs, under pretences of it; but also excusing and palliating such things to ourselves; serving ourselves of such pretences to quiet our own minds in any thing which is wrong." So opens Bp. Butler's Sermon on "the Martyrdom of King Charles I." There are those, we fear, among whom Carlyle, who paints the Puritans as heroes, finds more favor than the author of the Analogy, who proves them to be hypocrites.

Suppose the "observation" to be true, by what right does the Protestant Churchman proclaim it to the world? We hold it, however, to be totally false, and shall so regard it until the publisher of the "observation" shall have given the name of his informant and the name of the Bishop to whom he refers.

Having quoted it is proper also to correct the expression "restoration of Bishop O. to his jurisdiction," which is quite as indefensible as *restoration to his office*. Bishop Onderdonk has never been separated from his jurisdiction, and therefore cannot be properly said, in any event, to be restored to it. He is now not only as much a Bishop, but as much the Bishop of the Diocese of New York as ever. His jurisdiction has been put in abeyance for awhile, and the question is, Will he resume its exercise? This (if it please Providence to spare his life) we hold to be just as probable as that the sun will rise in the East aad set in the West. He cannot even relinquish his jurisdiction until he shall first have resumed it.

We have received the following books and pamphlets:

"The Causes and Cure of Puseyism, &c. &c. By Ira Warren." (Boston: Crocker & Brewster.)

"Washington and his Generals. By J. T. Headley." (Baker & Scribner.)

"Pages from the Ecclesiastical History of New England." (Boston: James B. Dow.)

"The Natural History of the Gent. By Albert Smith." Four numbers of "Picture Story Books by Great Authors and Great Painters." (D. Appleton & Co.)

"Proceedings of the New York Historical Society, January—May, 1847." (Van Norden, Printer, 39 William street.)

"Rain: A Rural Summer reminiscence. By Rev. R. Hoyt." (C. Shepard, 191 Broadway.)

"Littell's Living Age, No. 160." Berford & Co., No. 2 Astor House, successors to William Taylor.

"No Service without Sacrifice." A sermon by Bishop Doane on laying the corner-stone of St. Mary's, Burlington.

"The American Protestant" for June, and the "5th Annual Report of the American Protestant Society."

The True Catholic, The Evergreen, and The Parlor Magazine for June.

Further notices of some of the above mentioned works it is hoped to give next week.

To Correspondents.

We think it inexpedient to decline "M."

We have received "Christopher," "Amicus," "S. C.," "B. A. C.," "B.," and an account of a noticeable incident in Ohio.

Our English papers received by the Hibernia contain but little of importance.

Letters patent under the Great Seal have been passed, appointing the Hon. and Rev. Robert John Eden, M. A., to the Bishopric of the Isle of Man and Sodor, void by the death of the late Bishop Shirley.

The Ten Hours (Factory) Bill was passed in the Commons on the 3d ult. by a vote of 151 to 88. In the Lords on the 6th, Ministers had a majority against them of 13 on an amendment to the Poor Relief (Ireland) Bill.

A Bill for regulating the Proceedings in the case of clergymen offending against the Laws Ecclesiastical, has been introduced into the Upper House by the Bishop of London.

The Bishop of Bath and Wells, Dr. Bagot, translated from Oxford, held his first visitation during May at the Abbey Church of Bath. The following passages from his charge will perhaps repay attention.

His Lordship passed on to the consideration of those points connected with the general welfare of the Diocese, to which, on the present occasion, he was anxious to direct the attention of the Clergy.

In the first place he would thank God and take courage that, on this their first meeting, when, as he sincerely trusted, they had with one heart and one voice been invoking on themselves and their congregations the healthful spirit of Divine grace, and the continual dew of His blessing. It was not necessary that he should dwell on the miserable controversies which, for the last fifteen years, had harassed the Church and been a scandal to the world. He saw, however, around him abundant good working out of present evil. He saw it in the decided growth of sound Church principles, amongst those who once almost professed to hate their very name. He saw it in a more just appreciation of the incalculable evils of Romanism on the one hand, and of ultra-protestantism, or rationalism, on the other. He saw it in the increasing devotion of the clergy; in the increasing care and pains which they bestowed on the souls of those over whom they watched, as men who must give account. He saw it in the increased energy of the Church, and its growing power over many countries and many minds. Nevertheless, whatever good might issue from the religious movements of the last fifteen years, he feared that those who came after would find little in the conduct of either of the great parties who had been in opposition to each other of which they would be able to speak with unmingled commendation. On the one hand, a small band of pious and humble-minded men (and if there were one person more than another who could speak of the purity of their motives and the piety of their lives, from personal knowledge of both, it was the individual now speaking) betook themselves, almost single handed, to the task of fighting the Church's battle, by teaching her members to know their obligations, and appreciate their privileges. This was their first object; and had they rested there, and foregone the attractions of party, we should not now have to lament over their apostacy, and our own loss of men who might have been bright ornaments of the Church. But they gathered disciples around them, and the disciples had little of humility; zeal indeed they had, but knowledge, and patience, and discretion were wanting. Trivial duties were insisted upon before great principles had been established; congregations were called on to witness alterations in the manner of celebrating Divine service before they had been taught that what seemed to be novel was only restoration. Then came a whirlwind of popular agitation, in the midst of which they who raised the storm began to question whether they could find peace and safety in the Church of their baptism. Some of them had already committed the fatal error of confounding what was Catholic with what was Roman; and so they went on, step by step, till they fell at length into the sins of apostacy and schism. On the other hand, what had been the conduct of their opponents? Those, he feared, who had brought themselves most conspicuously before the public, in their calmer moments must eventually come to the confession, "We are verily guilty concerning our brother," and must admit that his blood was on their head. Doubtless their aim was to set themselves against grievous error, and they did well in warning the unwary: but who could excuse the utter unscrupulousness of assertion, the calumny, and the cruel insinuation uttered against all who differed from them? What apology could be made fo. those who, themselves mutilating the Prayer Book, and explaining away the literal and grammatical sense of the Articles with respect to the Sacrament of Baptism, and the Lord's Supper, were not afraid to charge their opponents with double dealing (whether truly or not is not the question) in this respect? What should be said of the violence of so-called religious newspapers which advocated the popular side of the question without considering whether or not the views they advocated were in opposition to those who were set over them in the Lord?

His lordship then proceeded to speak of the state of the Diocese with respect to the effectual carrying out of the parochial system, on which subject, he said, in consequence of the newness of his connexion with them, his personal knowledge was extremely defective. He was able, however, to speak favorably of the condition of the churches. Out of more than 400 of those sacred edifices, not more than thirty had been reported to him as being in a bad state of repair, and of those which were unsafe the number was still more limited. Much has been done, and much was doing, and he hoped that no delay would take place in those parishes which had hitherto neglected their duty to God's house. He congratulated all honest-minded Churchmen on the satisfactory result of what was commonly known as the Braintree-case, which had put the question of Church repair beyond all doubt, and explained the effect of Lord Denman's judgment on the point.

In passing from the churches themselves to the divine services solemnized there, his lordship expressed the hope that the day had gone by when Sunday would be the only day on which the churches would be found open, and that our congregations would learn to appreciate the comfort to be derived from the observance of Passion-week, Saints'-days, and Ember-days. He could not, however, conceal his regret, that in twenty or thirty parishes, where the population exceeded 400, there was only one service on a Sunday. He begged it to be understood that in future where the population of a parish amounted to 400, there would be required a sermon in the morning, and either a sermon or public catechising in the afternoon. His lordship had found that there were not fewer than 177 parishes in the Diocese, some of them of large population, in which the Sacrament of the Lord's Supper was only administered four times a year, and in eight parishes its celebration had been even less frequent. Taking into consideration that every member of a household could not leave home at the same time, it was absolutely necessary, in order to ensure compliance with the 31st canon, which enacts that every parishioner shall communicate at least thrice in a year, of which Easter shall be one, that the sacrament should be administered at least six or eight times a year, besides upon the great festivals. He wished it, therefore, to be understood that his opinion was that it should be so in all parishes, and that wherever the population exceeded 600 there should be a monthly communion.

The Bishop of London has recently held a visitation to decide a curious question. The right of presentation to the vicarage of St. Giles's, Cripplegate, has long been exercised by the Dean and Chapter of St. Paul's, but is now disputed by the sub-dean on the strength of an ordinance passed in the year 1295. Arguments on both sides were heard; the final decision is not as yet known.

The approaching general election will result undoubtedly in great changes in the representation. Lord John Manners has signified his determination not to be again a candidate for Newark. It is supposed that this is owing to the Duke of Newcastle's displeasure at his lordship's political and religious course, and his determination to prevent his return. Mr. T. G. B. Estcourt has also announced, that in consequence of his advanced age he will not again stand for the University of Oxford. Mr. Gladstone, Sir William Heathcote and Lord Ashley, are spoken of as candidates.

The anniversary festival of "The sons of the clergy" was celebrated at St. Paul's Cathedral May 6th, by the celebration of full choral service.

The anniversary of the Society for Propagating the Gospel was held on the 3d in the same place, the Bishop of Worcester preaching the sermon.

The Bishop of Barbadoes had sailed for his Diocese.

The papers have announced two new vibrations of Mr. Sibthorp's.

A third volume of Mr. Maskell's Monumenta Ritualia has been published, completing the work.

Mr. Gresley has published a "third statement of the real danger of the Church of England."

There is nothing of importance from the continent.

WHAT IS TO BE EXPECTED FROM OXFORD AND CAMBRIDGE.—"In turning over Mr. Gondon's pages we cannot help being struck with the remarkable fact that they contain scarcely any of the names of those who were looked upon as the originators of the Oxford Tractarian movement. Indeed, with the exception of Mr. Newman, it does not appear that of all those who were first known to the world as writers in behalf of this Anglican revival, any single individual has hitherto entered the Catholic Church. Many were the men of ability and learning whose names were spread abroad and reverenced by their disciples as profound and pious theologians, and from whom the coming generation expected the regeneration of the Established Church. From the Regius Professor of Hebrew and the late Professor of Poetry downwards, throughout the whole list of Oxford men who originally took part in the movement, and sent forth their sentiments in the *Tracts for the Times*, in the *British Critic*, in the *British Magazine*, in the *Library of Anglo-Catholic Theology*, and in a host of sermons and fugitive publications, not one, save him whom all loved and revered, has found grace to make his peace with God, in the one true fold of Christ. Those writers who attracted attention before their conversion by the zeal and ability with which they advocated the Anglican theories, were not only drawn into the system at a period subsequent to its first development, but were, perhaps, never cordially attached to its distinctive peculiarities of dogma and of practice. The crowd of authors, upon whom polemical virulence first fastened the name of Papists, are Protestants still, nor is there yet any sign that they will die otherwise than as they have lived. We cannot, indeed, conceal it from ourselves that there is little probability, humanly speaking, that the theological writers of whom we speak, will ever submit themselves to the Faith."—*Tablet.*

CHANGING THE LESSONS.

To the Editor of the English Churchman.

Sir,—Prefixed to the second Book of Homilies there is an "admonition to all Ministers Ecclesiastical," in which the following passage occurs:—

"Where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or Holy-days, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand, whereby your prudence and diligence in your office may appear, so that your people may have cause to glorify God for you, and be the readier to embrace your labors, to your better commendation, to the discharge of your consciences and their own."

Will you be good enough to allow me to ask whether any of your readers, by means of your columns, will inform me of what authority this "admonition" is, and whether it is such that will justify any "Minister Ecclesiastical" in acting upon it, in the present day?

I remain, Sir, your obedient servant,

W.

DOMESTIC INTELLIGENCE.

CALVARY CHURCH, NEW YORK.

This newly erected parish Church, whose corner-stone was only laid on the 10th of March, 1846, by the Right Reverend Bishop McCoskry, of Michigan, was consecrated to the service of Almighty God by the Right Reverend Bishop DeLancey, of Western New York, on Friday morning last, the 4th inst.

As previously arranged, the clergy and laity assembled in the old church; from whence they proceeded, at the hour appointed for the consecration, with the Bishop to the new edifice, which, notwithstanding the unfavorable state of the weather in the morning, was already very well filled with a large and highly respectable congregation.

The Bishop occupied the seat in the centre of the sacrarium, immediately in the rear of the altar, and was sustained, on the right, by the Rev. Drs. Lyell and Whitehouse, and on the left, by the Rev. Dr. Berrian, the Rev. Mr. Southard, the Rev. Mr. Forbes, and the Rev. Dr. Haight.

On the right of the chancel were seated the Rev. Messrs. Parks, Marcus, Watson, (N. J.,) Dr. Robertson, Boyd, (Miss.,) Fish, A. Bloomer Hart, Everett, (Ct.,) H. D. Ward, (Va.,) Staunton, (N. J.,) Cox, A. B. Carter, Jelliff. Vinton, Dr. Schroeder, Clapp, Price, Dr. Wainwright, and on the left, Rev. Dr. Ogilby, (N. J.,) Bedell, Haskins, Patterson, (N. J.,) Selkirk, Bruce, (W. N. Y.,) Dr. Muhlenberg, Dr. McCullough, (Del.,) Labagh, Hunter, Fowler, B. C. C. Parker, Coe, Cornwall, (British Guiana, W. I.,) Huddart, Pardee, Lawson Carter, and Eigenbrodt. The Rev. Messrs. Hoyt, Sweetzer, Houghton, Hall, DeKoven, Howland, Preston, Wyatt, Gordon, Duffie, Jarvis Carter, and Rankin, (N. J.,) habited in surplices, as were those in the chancel, and the Rev. Messrs. Spencer, Loutrel, (N. J.,) S. J. Evans, Nichols, Miles, and Dr. McVickar, who could not be conveniently supplied with them, sat round and about the chancel.

The instrument of donation having been read by the Rev. Mr. Forbes, and the act of consecration by the rector of the parish; morning prayer was said, *in part*, by the Rev. Dr. Wainwright, assisted in the Lessons by the Rev. Mr. Vinton, and the Rev. Mr. Bedell; and, from the Creed to the end of the Litany, by the Rev. Mr. Price. The Psalms and Hymns were read by the Rev. A. C. Patterson; the ante-communion by the Bishop, the Rev. Dr. Haight reading the Epistle, the Rev. Dr. Whitehouse, the Gospel.

The sermon was preached by the Bishop, from Gen. 28, v. 17—*latter clause*; in the which he pointed out the value of the Christian Sanctuary, and its claims upon a Christian people, and showed that the Sanctuary was 1st. the safeguard of the nation—2d. the guardian of the family—and 3d. the salvation of the individual—as elevating the mind to things immortal; and, as such, that it behoves us 1st. to see to our own interest in this divine institution, and to be found constant attendants upon the services of the sanctuary—2d. that it behoves parents to train up their families in a manner worthy of their membership of the Church—and 3d. that we should all learn to open our hearts and hands towards our less favored brethren, to enable them to sustain their little flocks throughout the land, by Missionary operations. The Bishop, in conclusion, congratulated the congregation and citizens of New York, upon the addition of this house of prayer to the service of Almighty God; making some statistical remarks as to the progress of the Church, within a few years, in this city and county, but by no means recognizing the spirit of parsimony, which too many still cherish in respect of laying out so much money upon our modern churches.

After the sermon, the Offertory was read by the Rev. Dr. Lyell, and the alms received by the following Deacons, viz: Messrs. Duffie, Wyatt, Preston, Rankin, and Carter. The Holy communion was celebrated by the Bishop, assisted in the administration by the Rev. Drs. Berrian and Ogilby, and Messrs. Southard and Parks.

Most of the city churches were represented by some or other of their wardens or vestrymen; and had the morning been more propitious, the attendance of both orders had been much greater.

The music was under the direction of Mr. Judah, the Organist of the Church, and the whole of the services were well sustained.

CONNECTICUT.—*Episcopal Acts.*—May 22d, the Bishop visited St. George's, Milford, and confirmed 8 persons, Evening Prayer being said by the rector, Mr. White. On Whitsunday in St. John's, Bridgeport, Dr. Shelton of Buffalo said morning prayer, and 17 were confirmed. In Christ Church, Stratford, the same day, evening prayer was said by the rector, Mr. Scott, and 4 were confirmed. The next day, the 24th, 6 were confirmed in Christ Church, Westport, Dr. Shelton having said the evening prayer. The 25th, Whitsun-Tuesday at St. Mark's, New Canaan, a County Convocation was held. The Bishop was present, and of the clergy, Drs. Mead and Todd, and Messrs. Betts, Cornwall, Coxe, Everett, Guion, Ogden, Purves, Short, (the Rec or,) Stocking, Taylor, and Yarington. Dr. Mead said morning prayer, and the rector celebrated the Eucharist. The Bishop confirmed 3. Evening prayer was said by Mr. Guion, and a sermon preached by Mr. Purves. After a third service at night, Mr. Stocking preached. Wednesday, the 26th, in St. Paul's, Norwalk, evening prayer was said by Dr. Todd, Mr. Purves assisting, and 19 persons were confirmed. The 27th, the Bishop visited Trinity Church, Newtown, and confirmed 28. The next day he consecrated Christ Church, Tashua, confirmed 10, celebrated the Eucharist, and admitted to Priest's orders the Rev. Mr. Putnam. Mr. Ashley said morning prayer, assisted by Mr. Scott. Dr. Mead assisted the Bishop in the ordination service, and the rector, Mr. Bronson, in administering the communion. There were also present, Dr. Shelton, and Messrs. Betts, Cornwall, Coxe, A. Nichols, A. Ogden, Putnam, Sanford, Scott, Stocking, Taylor, Tomlinson, and Yarington. In the afternoon of the same day at Birmingham, in St. James's Church, 13 were confirmed. Trinity Sunday at a regular ordination held in St. John's, Hartford, the Rev. Professor Jackson of Trinity College was admitted to the priesthood. The rector, Mr. Coxe, said morning prayer, and presented the candidate, Dr. Jarvis preached the sermon, and the Bishop celebrated the Eucharist. In the afternoon of the same day 19 were confirmed in Christ Church.

The preacher on each occasion above mentioned where it is not otherwise indicated, was Mr. Coxe of Hartford. Dr. Jarvis's ordination sermon is announced as on the eve of publication, under the title "The presence of GOD in His Church," and having prefixed a vindication of the author's Chronology from the criticisms of Professor Kingsley in The New Englander for April.

WESTERN NEW YORK.—*Episcopal Visitation.*—On Whit-Sunday, the 23d of May, the Bishop preached and administered the holy communion in St. Michael's Church, Geneseo, in the morning, and preached in St. John's Church, Mt. Morris, in the afternoon, prayers being read in both churches by the Rev. Mr. Bakewell, of Geneseo.

On Tuesday, the 25th, St Peter's Church, Dansville, was consecrated to the service of Almighty God by Bishop DeLancey. The request to consecrate was read by the Rev. Mr. Bakewell, of Geneseo, and the sentence of consecration by the Rev. Mr. Gallagher, the rector. Morning prayer was read by the Rev. Mr. Corson, of Bath, and the lessons by the Rev. Mr. Bolles, of Batavia Other clergy present were the Rev. Mr. Griswold, of Hunt's Hollow, and the Rev. Mr. Waldo, of Nunda. The Bishop preached the sermon on the occasion.

In the evening of the same day prayers were read by the Rev. Mr. Bakewell, and the lessons by the Rev. Mr. Corson. The Bishop preached and confirmed twenty persons, delivering an address. The confirmation preface was read by the Rev. Mr. Gallagher. Full congregations attended these services.

On Wednesday morning, May 26th, Mr. Alexander Saunders Leonard, of the Diocese of New York was ordained Deacon by Bishop DeLancey, in St. Peter's Church, Danville. Prayers were read by the Rev. Mr. Bolles, and the lessons by the Rev. Mr. Bakewell. The candidate was presented by the Rev. Mr. Corson, and the sermon was preached by the Bishop.

On Tuesday, the 27th, the Bishop preached in Zion Church, Avon, prayers being read by the Rev. Mr. Bakewell. The Rev. Dr. Judd, the rector, was also present.

On Friday morning, the 28th, the Bishop preached and confirmed six persons in Zion Church, East Bloomfield. The Rev. Mr. Stryker, the minister of the parish, read prayers and the confirmation preface. In the afternoon of the same day, the Bishop preached in St. Paul's Church, Richmond. Poayers were read by the Rev. Mr. Clark, of Palmyra, and the lessons by the Rev. Mr. Stryker, of East Bloomfield.

On Sunday, the 30th, the Bishop preached morning and afternoon in Zion Church, Palmyra, confirming in the afternoon five persons. Prayers and the confirmation preface were read by the Rev. Mr. Clark, the Rector of the parish.—*Gospel Messenger.*

NEW JERSEY.—*Convention.*—No reliable account of the proceedings of this body has yet reached us. The elections, as we learn from The Banner of the Cross, resulted as follows:

Delegates to the General Convention.—Rev. Professor J. D. Ogilby, D.D., Rev. E. D. Barry, D.D., Rev. J. A. Williams, Rev. John L. Watson, Hon. Charles C. Stratton, Archer Gifford, Esq., Robert B. Aertson, Esq., Isaac B. Parker, Esq.

Standing Committee.—Rev. M. H. Henderson, Rev. R. C. Moore, Rev. Harry Finch, Rev. J. A. Williams, J. J. Spencer, M.D., J. B. Pennington, Esq., Richard W. Howell, Esq., Jeremiah C. Garthwaite, Esq.

PENNSYLVANIA.—*Standing Committee.*—At a meeting held on the 1st inst. testimonials were signed recommending the Rev. Messrs. Maccurdy, Smith, and Spackman, candidates for admission to the Priesthood, and Mr. R. B. Duane as candidate for orders.

NORTH CAROLINA.—*Convention.*—No reliable record of the proceedings of this body has reached us. We learn however from the secular papers that its session was opened in Newburn on the 5th ult., and closed on the 10th. No particular business is mentioned as having been brought forward. Two deacons were admitted to the Priesthood. In 1848 the Convention is to meet at Wilmington.

ALABAMA.—*Convention.*—The 16th Annual Convention of this body was held in Tuscaloosa on the 8th of May. Bishop Cobbs presided, and H. A. Taylor, Esq., of St. Andrew's Church, Macon, Marengo co., was chosen Secretary. Of the clergy there were 12 in attendance. The Convention adjourned on the 10th.

Clerical Changes.

The Rev. Homer Wheaton having resigned the Rectorship of St. Paul's Church, Poughkeepsie, and removed to Lithgow, Dutchess county, N. Y., requests that all letters and papers for him may be directed accordingly.

The Rev. D. V. M. Johnson having resigned St. John's Church, Islip, and taken charge of the Floating Church of the Holy Comforter in this city, requests that letters and papers for him be directed to the care of M. O. Roberts, Esq., 118 West street, N. Y. Residence, No 18 Tompkins Place, Brooklyn, nearly opposite Christ Church. Mr. Johnson may also be seen at the church daily, between the hours of 9, A. M. and half-past 1, P. M.

The Rev. Paul T. Keith to the rectorship of St. Michael's, Charleston, S. C., and the Rev. T. J. Young, late rector of St. John's parish, John's Island, to the office of assistant in the same church.

The Rev. H. H. Weld has accepted a call to St. James's, Downingtown, Penn., and will remove there on the 18th of July.

Married.

In the Floating Church of the Holy Comforter, on the 31st ultimo, by the Rev. D. V. M. Johnson, GEORGE McKENZIE to REBECCA ELSEY.

Obituary.

Died, on Ascension Day, at Toledo, Ohio, Rev. DAVID I. BURGER, aged 32, Rector of the Episcopal Church at Cuyahoga Falls, Ohio, but lately the officiating Rector of Trinity Church at Toledo, whither he went to visit the grave of a much beloved and favorite child, an only son. On his way thither he was taken sick of inflamation of the lungs, and in a few short hours became a victim of the fell destroyer, in the prime of his life and usefulness. His widow hearing of his illness, arrived only in time to pay the last sad offices to her idolized but departed husband. The deceased by his commanding talents had made himself a shining member of community, and a powerful and successful advocate of the truths of the doctrine of our blessed Saviour. The deceased was a native of the city of New York, but for many years a preacher of the Gospel in the West. His mother, brothers and sisters feel themselves under deep obligations to Col. L. S. Lownsberry and his family, at whose house, and under whose tender care, the deceased suffered and died, as well as to the Wapankonica Lodge, No. 38, I. O. of O. F., and the Free and Accepted Masons of Toledo, for their kind and brotherly attention to the deceased during his sickness and at his death, and for the very handsome manner in which they, in meeting, noticed by resolutions, the many virtues of the deceased.

T. P. B.

Notices.

A CARD.

In consequence of my desire to establish another Episcopal Free Church in another section of the city, I hereby, at the desire of my clerical brother, Rev. James Millett, would inform Episcopalians generally, that I have resigned the Rectorship of the Church of the Holy Martyrs, and have prevailed upon my Vestry to elect him to the same, soliciting all families and individuals who attended my ministrations in Military Hall, Bowery, to continue there, and that he should receive from the Church at large necessary aid to sustain him in carrying forward so beneficial a work.

JOHN GRIGG.

The present of a surplice for the above Church would be thankfully received by the Rector,

JAMES MILLETT, at his house,
70 East 19th street, near 4th Avenue.

June 12, 1847.

ST. JOHN'S CHAPEL.

On Sunday morning a collection will be made in St. John's Chapel for the benefit of the *Protestant Episcopal Tract Society*—an institution that merits the liberality of Episcopalians, for its steadily increasing Tracts on the doctrine and principles of the Church in consonance with the divine precepts of the Gospel, and the valuable liturgy of the Book of Common Prayer—Tracts so highly beneficial and important to missionaries in their labors among the destitute and waste places of our extensive country. A generous contribution on the occasion will be kindly acceptable to aid the society in its gratuitous distributions.

New York, June 12, 1847.

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A M, and 7 1-2 P. M., and for Sunday School at 2 1-2 P M. Regular services every Wednesday evening at 7 1-2.

All who are friendly to the support of *Free Churches*, are respectfully invited to attend.

☞ The Rev. Mr. Preston is expected to preach in this church on Sunday evening next.

Services commences at a quarter before 8 o'clock.

New York, June 12, 1847.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School-room of the "Church of the Ascension," on Monday evening next, at half-past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec.

June 12, 1847.

☞ A special meeting of the Protestant Episcopal City Mission Society will be held at the Foreign Mission Rooms, 281 Broadway, on Wednesday, June 16th, at 8, P. M.

By order,
THOMAS F. COCK, Sec'y.

New York, June 12, 1847.

Information Wanted.—A letter recently received from England inquires respecting *the Rev. Patrick Sweeney*, formerly of Ireland, afterwards of Quebec, and more recently of the United States, whether he be living, and if so, where. His name does not appear in such recent lists of the clergy of the Church in this country as have been consulted. Any information respecting him sent to *the office of The Churchman, 12 John street, New York*, will be duly transmitted.

The other Church papers are respectfully requested to copy this notice.

New York, June 5, 1848.

ST. SIMON'S FREE GERMAN CHURCH.

Houston street, between Pitt and Ridge streets.
Rev. THOMAS COOK, Minister.

Divine service is regularly held in the above church every Sunday morning at half-past 10, and half-past 7 in the evening.

Friends of the church acquainted with the German language are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9 A. M., and 2 P. M. The instruction is imparted in the English language. Teachers are very much needed.

June 5, 1847.

SERVICES EOR THE DIOCESE OF NEW YORK.

Heving been requested by the Standing Committee of the Diocese of New York, under the authority given them by the Diocesan Convention, to perform Episcopal Services in that Diocese, where they may be needed in Churches which have not been recently visited, I hereby give notice that I shall, God willing, visit the following named places in Schenectady, Saratoga, Washington, Rensselaer, and Albany counties, at the times specified below, and that I shall be ready to perform such Episcopal services as may be desired of me. Such additional services for the parishes already visited, as I can render in connexion with this arrangement, will be cheerfully given if requested.

Future notice will be given of further services in other counties.

"	"	"	" Charlton.	3 P. M.
Friday,	"	11th,	" Balston—ordination,	10 A. M.
Saturday,	"	12th,	" Saratoga Springs,	10 A. M.
Sunday,	"	13th,	" Glens Falls,	10 1-2 A. M.
"	"	"	" Sandy Hill,	3 P. M.
Monday,	"	14th,	" Fort Edward—cons'n,	10 P. M.
"	"	"	" Schuylerville,	3 P. M.
Tuesday,	"	15th,	" Stillwater,	10 A. M.
"	"	"	" Scatikoke,	3 P M
Wednesday,	"	16th,	" Mechanicsville,	10 A. M.
"	"	"	" Waterford,	3 P. M.
Thursday,	"	17th,	" Cohoes—ordination,	10 A. M.
"	"	"	" Lansingburgh,	3 P. M.
Friday,	"	18th,	" Troy,	10 A. M.
Sunday,	"	20th,	" Harlem, St And'w's,	10 1-2 A.M
"	"	"	" Astoria,	3 P. M.
Monday	"	21st,	" Soldiers Mission Church, Gov's Island, confirm'n,	4 P. M.
Sunday,	"	27th,	" Calvary, N Y, ord'n,	10 1-2 A.M
"	"	"	" Float'g ch of Holy Com'r,	3 P.M.
Tuesday,	"	29th,	" Tuckahoe—conse'n,	10 A. M.
Thursday,	July,	1st,	" West Point, conse'n,	10 A. M.
Saturday,	"	3d,	" Stockport—conse'n,	10 A M.
Sunday,	"	4th,	" Hudson,	10 A. M.
Tuesday,	"	27th,	" Morristown,	3 P. M.
Wednesday,	"	28th,	" Ogdensburgh,	3 P. M.
Thursday,	"	29th,	" Canton,	10 1-2 A. M.
"	"	"	" Potsdam,	3 P M
Friday,	"	30th,	" Waddington,	10 A. M.
"	"	"	" Norfolk,	3 P. M.

☞ The papers of the Diocese of New York, interested in the above services, are respectfully requested to insert this notice.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.

May 10th, 1847.

EMIGRANT STRANGER FREE CHURCH
OF
ST. GEORGE THE MARTYR,
No. 429 (*corner of Howard*) Broadway.

This Church is designed to be a *Free Church* for the more immediate use and benefit of BRITISH EMIGRANTS. Landing in this country, as strangers, they are often drawn entirely away from the fold of the Church of which they were members and attendants in their native land. They are not aware that the *American Church*, whose real principles and character they often hear misrepresented, is identically the same in Liturgy, Doctrine, Rites and Worship, with the United Church of England and Ireland, from whose bosom they have come: and, for want of this knowledge and proper spiritual guidance, they are sometimes led off from the care of the Church into strange pastures, and sometimes, even into the haunts of infidelity and vice.

The Services of this Church being those of the *Protestant Episcopal Church in the United States of America*, are intended to be available to all persons who desire to have the ministrations of God's Holy Word and blessed Sacraments. The seats are entirely free, open to the use of all who are willing to occupy them. Such families, therefore, whether English or American, as reside within the immediate vicinity, and are not in the habit of worshipping regularly elsewhere, are hereby most earnestly and affectionately invited to attend this church.

Divine Service is performed every Lord's day, in the morning at half-past Ten o'clock, in the afternoon at half-past Three, and in the evening at half-past Seven. The Holy Communion is administered on the first Sunday in the month, and on all Festival-Sundays throughout the year.

The Sunday School commences at 9 o'clock in the morning, and parents are solicited to send their children.

MOSES MARCUS, Rector,
Missionary to British Emigrants, and Chaplain
of the "St. George's Society of New York."

New York, May 22, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—This Church is now open for Divine service on Sundays at the following hours—10 1-2 A.M., 3 1 2 P. M., and 7 1-2 P.M.

This arrangement will continue until further notice.

May 1st, 1847.

☞ The stated annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday school-room, in the rear of St. John's Chapel, New York, on Wednesday, the 23d day of June, at 6 o'clock, P. M.

J. M. FORBES, Secretary, pro. tem.

New York, May 22, 1847.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of he Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the city of New York, on Wednesday, the 23d of June, at 9 o'clock, A. M.

P. VAN PELT, Secretary.

May 22, 1847.

Associate Alumni of the General Theological Seminary.—The Annual Meeting of this Association will be held at St. Thomas's Church in the city of New York, on Tuesday, the 22d day of June next, at 7, P. M.

The Annual Sermon will be preached the same evening.

Divine Service to commence at 8, P. M.

By order, &c.,
W. WALTON, Rec. Sec'y.

New York, May 29, 1847.

THE CHURCH OF THE CRUCIFIXION

At the Lyceum, Broadway, near Prince street,
Rev. J. F. SCHROEDER, D.D., Rector,

Is open for Divine Service, three times every SUNDAY at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every THURSDAY night, at 7 1-2. On each occasion, there is a Sermon or Lecture. All the seats are free.

☞ The Rectorship of the Church of the Holy Martyrs has been transferred by the late incumbent, to the Rev. James Millett, who holds divine service at the Military Hall, Bowery, opposite Spring street, every Sunday morning and afternoon, at 10 1-2 and 3 1-2.

Contributions in aid of this church may be left with the Rector, at 70 East 19th street, near 4th Avenue, or at 76 Varick street.

A small communion cup and paten, a baptismal bowl, and the use of a seraphine, would be thankfully received—a surplice also would be highly desirable.

New York, May 29, 1847—tf

WASHINGTON AND OTHER POEMS. By Cynthia Bullock, a graduate of the New York Institution for the Blind. For sale at this office. Price 50 cts.

New York, May 15, 1847—tf

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 1st June, the Treasurer has received the following contributions:

From Christ ch, Derby, Ct, half, 5; St Paul's, N Y, additional, 3; St John's, Georgetown, D C, Jews, 10; a member of Grace ch, Providence, R I, 10; through E Wilcox, R A in Penn, Christ ch, Pottstown, Pa, 10; Christ ch, Brownsville, 28 28; do, for the Jews, 5; St John's, Carlisle, 30 34; St James's, Lancaster, 43 79; Female Missionary Society, St Andrew's, Mt Holly, N J, 23 25—140 66; Whitsunday offerings of St John's ch, Troy, half, 10; St Mark's, Orange, N J, half, 15; St Peter's ch, New York, half, 9 29; through J K Sass, R A in S C, All Saints', Waccamaw, 20; for the Jews, 37; St Philip's, Charleston, for Bp Freeman's jurisdiction, 33; do, for Bp Kemper, 32; Prince Frederick's parish, Jews, 46; Domestic, do, 10; Prince George's, Winyaw, 4 50; Missionary Lecture, St Stephen's, April and May, 14 70; an individual, Pineville, 50; Christ ch, Wiltown, 20—267 20; Nelson Co, Nelson Pa, for the Jews, 20; Leeds parish, Fauquier co, Dr J A Marshall, do, 10; Christ ch, Middletown, Ct, part, 6. Total, 506 15.

THOMAS N. STANFORD, Treasurer,
New York, June 8, 1847 139 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Church of the Holy Martyrs, Rev James Millett, 5; Christ ch, Marlborough, Rev S Mawkesly, 1; St Mark's ch, New Canaan, Rev D H Short, 1 83. Total amount, 7 83.

Donations and subscriptions thankfully received by

THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, June 9, 1847.

General Protestant Episcopal S. S. Union.—The Treasurer thankfully acknowledges the receipt of the following contributions:

From the Sunday school of Mt Calvary ch, Baltimore, for the distribution of library books, 7 50; from the Sunday scholars of Zion ch, N Y, by Rev R Cox, rector, for 2 libraries foy the Nashotah mission, 20.

Further contributions are solicited for purposes similar to the absve. The well known *instruction* books published by the S. S. Union are offered at very reduced prices; and a *handsome library* of 100 volumes is furnished for transmission to distant missionary fields in a neat case of white-wood, at the low price of $10.

Signed, JOHN W. MITCHELL,
Treasurer G. P. Ep. S. S. Union.

June 1, 1847.

Foreign Missions.—Since his report of May 25th, the Treasurer acknowledges the receipt of the following amounts:—

From Zion ch, Butternutts, NY, Amos Palmer, Esq. half. $10; St Peter's ch, Charleston, SC, towards sup Bp Boone, 132 78, do. G A Trenholm, Esq, sup. 2 children, China, 50; from a few persons of color of do for ed. A W Marshall and W H Barnwell, Africa, 40—222 78. St Paul's ch, Augusta, Ga, from a few children, for Africa, 15, for China 15—30; S N Burrill, Church of the Holy Trinity, Brooklyn, sexton's fees, for China 5; F., New York, for Foreign Missions 3; Christ ch, Springfield, Mass. 18; All Saints Parish, Frederick, Md, Miss Swearingen, for Greece, 9; S School of do for China 12—21. Family Mite box 1 53; St Paul's ch, New Orleans, for Africa and China 50; do through Rev C C Pinckney, tr. 46 40; through W H Hubbard Esq, Richmond, Va, Cumberland parish, Lunenburg county, for Africa 9 50; Antrim parish, Halifax co, Miss Mary Smith 1, Mrs P F Holt 1, Mrs E S Easley 4, Mrs Eliza Burce 15, Col. C H Cabarriss 2, for Africa, J Grammar 20, Mrs M E Grammar 2 50, for Africa and China, Mrs C Easley, for Africa 1, Christ ch, Albemarle co, Mrs M J Davis 3, Africa, Miss M M Garland 2 50, St James ch, Culpepper co, R HCunningham 5, Africa 5, China col. in church, Africa 5 35, China 10—25 35, St Stephen's ch, Culpepper co, R Stringfellow and family, Africa 5, St Martin's parish, Hanover co, 20, Westover parish, Charles city co, 7 50, Martin's, Brandun parish, Prince George co, Wm B Harrison 10, St James parish, Mecklenburg co, 4 25, St Peter's ch, Port Royal, Mrs Catlitt, Africa 10, Leed's parish, Fauquier co, 10, through E Wilcox, R A, Phil, Christ church, Brownsville, Pa, 28 28, do Africa 1, do for Miss Jones, China, 1 50, St James ch, Lancaster, Pa, for Constantinople 50, do for Africa 12, St Andrew's ch, Mount Holly, N J, Female missionary society, for Africa 5 75, St John's ch, Pequa 5, St John's ch, Georgetown, D C, for Africa 30, Whitsunday offerings, St John's ch, Troy, N Y 20, Christ ch, Derby, Conn, 5, do China 1, a member of Grace ch, Providence, R I, 5, G W Prescott, Salem, N J, 15, Christ ch, Middletown, Conn, part col. 15, S S St Thomas's ch, N Y, ed. of Wm. Henry, Africa 20, through Rev J West, several individuals, Christ ch, Reading, Pa, 22, Mrs Ives, Providence, R I, for Africa 10, do China 10, Mrs Suddards, a gift to the poor 1, Association, Charlestown, Mass, per Rev Mr Greenleaf 14 82—57 82; Grace ch, Phil, for Greece. Africa and China 250, Trinity ch, Martinsburg, Va, for Africa 9 50, do China 9 50, offerings St Marks ch, Orange, N J, half, 10, Lt John's ch, N Y, half, 9 28, per A. Prescott, Esq, Charleston, S C, St Philip's ch, Africa 23, do for Constantinople 30, St Michael's ch, colored members, for ed. of a child, Africa, 20 Estate of Gen. J W Alston, for Africa 25, Rev E Walker, Christ ch, Wilton, for Greece, 10, All Saint's parish, Waccamaw, for Africa 140 50, St John's ch, John's Island, for China 10, do Africa 5, do sup. Rev J W Miles, Constantinople 6, do general 2 50, 2 50, Rev B C Webb and his mission, for sup. of a boy in Africa under Rev Mr Payne, to be named Benj. C Webb 23, A. Daniels, Cheraw 43, Prince Fred. parish, R W Alston for Africa 25, St Helena parish, Beaufort 41 55, do do for ed. Joseph R Walker, Africa 20, do church offerings for Greece 22 50, St Luke's parish, Dr Joseph Stoney 10, Trinity ch, Natchez, Miss, 46, a Lady of New Orleans 5, St. James's ch, Santee, a family, 25, St Philip's ch, Charleston, a few communicants, annual, for ed. of Abm. Kaufman, Africa 20, J G Godfrey, Walterboro', for ed. China 12 50, Charleston Monthly missionary Lecture for April and May 4 90, Mrs E A Clarkson for ed. China 25, 25. Total 1,691 34.

Trinity Church Missionary Society, Washington, D C, for education of four girls in China, 100 was received 11th May, and included in total amount reported that day, name of parish inadvertently omitted.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

For Building Church at Shanghai, China.—From Mrs S T Earle, Carlowville, Md, 6, St Peter's ch, Charleston, S C, 98, Mehearin parish, Poplar mount, Greenville co, Va, 30, A friend to missions, N Y, 160, Another friend to missions 100, from R F Williams, St, Louis, Mo, 4, Christ ch, Brownsville, Pa, 1, R P Williams, Esq, St Louis, Mo, 4, A friend to missions, Tallahassee, Fa, 5. C D C, Wilkesbarre, Penn, 25, Nelson parish, Nelson co, Va, 135.

J. S. R.

Calendar.

JUNE

13. Second Sunday after Trinity.
20. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
27. Fourth Sunday after Trinity.
29. St. Peter the Apostle.

Advertisements.

BOOKS

Suitable for Summer Reading.

Howett's Homes of the Poets, 2 Vols. 12mo.
Memoirs of the Queens of France, " "
Headley's Washington and his Generals, 2 vols. 12mo.
Omoo and Typee, by Melville, 4 vols. 12mo.
A year of Consolation, by Mrs. Butler, 2 vols. in one.
The Wycliffites, by Mrs. Mackay, 1 vol. 12mo.
A Voyage up the Amazon, " "
Two Lives and Aunt Kitty, by Miss McIntosh.
Margaret Perceval and Lancton Parsonage, by Sewell.
Sir Rowland Ashton, a very popular work.
All the light reading of the day.

—ALSO—

A good assortment of JUVENILE BOOKS.

T. J. CROWEN,
643 BROADWAY,
Corner of Bleecker St.

P. S.—T. J. C. has a good and fresh supply of *Stationery* and *Fancy Articles*. June 12–4t

GENUINE LONDON EDITION.

This day is published, in large 8vo., Part 1, price $1,
The Works of Josephus.

AN entirely new translation, by Robert Traill, D. D., M. R. I. A., &c. with notes and explanatory essays, by Isaac Taylor, of Ongar.

The work will be illustrated by above 100 Engravings of the scene of the History, with highly finished medalion heads of the personages mentioned by Josephus, from authentic sources.

The publication of this edition is designed to afford assistance to the bereaved families of the lamented Author, who, having devoted his fortune to the relief of the distresses of Ireland, finally fell a sacrifice to his exertions in the cause of mercy and Christian philanthropy.

GEORGE VIRTUE,
June 12–6t 26 John St. New York.

Church Publishing and Bookselling Establishment.

HENRY M. ONDERDONK,
10 John street,
Under the office of the Churchman.
[List of Publications continued.]

THE PRESENCE OF GOD IN HIS CHURCH—A Sermon preached in St. John's Church, Hartford, on Trinity Sunday, May 30 [being one of the Four Seasons] at the admission to the order of Priests of the Rev. A. Jackson, Professor in Trinity College, to which is prefixed the author's vindication of his Chronology from the aspersions of Professor Kingsley, in the April No. of the New Englander—by the Rev. Samuel Farmer Jarvis, D. D. L. L. D.—JUST PUBLISHED.

Also,

A Cheap Edition of *Jarvis' Sermons on Prophecy*—paper—at 25 cents.

Will be published next week,

The History of the Church in Narragansett, R. I.; by the Hon. William Updike—one royal 8vo. volume, with Engravings, price $2,50. June 12.

LITERARY INTELLIGENCE.

Highly Important Works received by the H. Hudson, from London.

THE subscriber has just made large additions to his stock by the above arrival, purchased for him under the most favorable circumstances at auction. He invites all his literary friends, and more especially the Rev. clergy, to call and examine them. In price they will be found lower than the same books have brought at late public library sales in this city, and in general, fifty per cent less than they are sold by other booksellers. There is scarcely any department of Divinity or Theology, Scholastic or modern Philosophy, natural or exact Science, Classics, Belles Letters, History, Biography, general Literature, Law, Medicine, Illustrated Natural History, Numismatics, Botany, Mechanic Arts, and even Alchymy and Necromancy, in which he has not made large, most curious and recherche acquisitions. He openly invites all literary people, quid nuncs, Rabbies, Optmists, Men of Science, Linguists, Legists, Diplomatists, Astrologers and Antiquarians, to pay him a visit; assuring them that in his store is spread a rich literary and intellectual feast. There are still amongst black letter scholars many, who, though they will not publicly acknowledge the fact, are strong believers in Necromancy. He will delight all such by showing them the Astrological Manual of Roger Bacon, which he carried in his breeches pocket for forty years. Vide his life by the learned Montfaucon, quoted by Alban Butler, in his life of St. Thomas Aquinas.

Beni Israel, on whom he pronounces a baracha, will learn with pleasure, that he has considerably increased his stock of Rabbinical literature. Amongst other curiosities he can show them the first Hebrew Dictionary ever executed on printer's type. He is preparing a catalogue *raisonne* and descriptive, that will be ready about the middle of August, and which will be delivered to all who will be so good as to leave their address at his store

JOHN DOYLE, Cheap Ancient and Modern
Bookseller, 146 Nassau street, New York.

June 12.

INTERESTING NEW WORK.

Just Published,

FASCINATION:

Or the Philosophy of Charming.

ILLUSTRATING the Principles of Life, in connexion with Spirit and Matter. By John B. Newman, M. D. 1 vol. 12mo., beautifully printed. Price only 40 cts.

Contents:

Preface. Chapter 1, Charming. 2. Discovery of Fascination. 3. Physiology. 4. Double Life of Man. 5. Spiritual States. 6 Stages in Dying. 7. Operation of Medicine. 8. Prevision. 9. Somnambulism. 10. History of Fascination. 11. Letter from the Rev. Dr. Beecher.

For sale by
HENRY KERNOT,
up-town Bookstore, 633 Broadway,

Where can be seen a large assortment of all the newest books. June 12—2t

CHOICE FAMILY READING BOOKS.

PUBLISHED by D. APPLETON & CO., 200 Broadway:—

The Fairy Bower, or the history of a month, from the third English edition, 1 vol. 12mo, paper cover, 50 cts, cloth 75 cts.
Margaret Perceval, a Tale, by Miss Sewell, 2 vols, 12mo, paper cover, $1, cloth 1 50.
Amy Herbert, by Miss Sewell, 1 vol, paper, 50 cents, cloth 75.
Gertrude, do do do
Lancton Parsonage, do do do
Two Lives, or To Seem and To Be, by Maria J. McIntosh, 1 vol, 12mo, paper 50 cents, cloth 75 cts.
Aunt Kitty's Taleo, by do do
Prevention better than Cure, or the Moral Wants of the World we live in, by Mrs. Ellis—paper 50 cents, cloth 75 cents.
Village Tales, by Rev. F. E. Paget, A. M. 3 vols, 16mo, cloth 1 50.
Portrait of an English Churchman, by Rev. W Gresley, from the 7th English edition, 1 volume, 18mo., cloth, 75 cents.
The Rectory of Valehead, by Rev. R W Evans, from the 12th English edition, 1 vol, 18mo, cloth, 75 cts.
Memoirs of an American Lady, with Sketches of Scenery and Manners in America previous to the Revolution, by Mrs. Grant, 1 vol, 12mo, paper cover, 50 cts, cloth 75 cts. June 12—1t.

PICTURE STORY BOOKS,

By Great Authors and Great Painters.

D. APPLETON & CO. publish this day,

1. The Life and Adventures of Punchinello, adapted from the French of Feuillet, and embellished with one hundred characteristic designs. Price 25 cts.
2. Good Lady Bertha's Honey Broth, translated from the French of Alex. Dumas, and embellished with 120 characteristic designs. Price 25 cts.
3. Bean Flower and Pea Blossom; translated from the French of Chas. Nodier, and embellished with numerous designs. Price 25 cts.
4. Genius Goodfellow—The Woodcutter's Dog—The Subterfuge—Honest Hubert—translated from French of Charles Fodier; embellished with numerous designs. Priee 25 cts.

The above four volumes are quite unequalled in their character, both as to matter and graphic illustrations, and for the young especially they will be found admirable. June 12—1t.

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXII.

Early Piety is a subject always seasonable and interesting. The author of these Tracts would affectionately invite to it the attention of the young members of the Church. He would address them in the character in which that Holy Mother of them all regarded them in her first instruction of their childhood, as having been in baptism, made members of Christ, children of God, and inheritors of the kingdom of heaven.

God is your God, my young friends, by nature and by grace. It is He that made you. You came into the world helpless objects of His care. He provided the protection and nourishment which guarded and sustained your infancy. The warm, watchful, unwearied *mother's affection* which drew towards it the first sensibilities of your yet scarcely opening minds, was an emanation from that even stronger love, whose unyielding firmness, and unshaken faithfulness, and sympathetic tenderness, your God thus beautifully illustrates by His prophet: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." All the blessings, joys, and comforts, in which your childhood glided by with daily renewed delight and gladsomeness, were His gifts. All the sweet endearments of home and friends, which, constituting the happiest of your early recollections, have grown with your growth, and strengthened with your strength, are from Him. It is His hand that guides you in the pursuit of useful knowledge; His love which distinguishes your lot with whatever advantagss it possesses over that of others of your age; and His kind providence that gives to your anticipations of the future their share of hope, and of cheering and encouraging prospect. From Him you have your health of body, and buoyancy of spirits, and all the rational and virtuous enjoyments to which they lead.

But richer mercies still, and still more powerful claims, cluster around the blessed truth that God is your God by *grace*. Memorable are the tenderness and love with which our Lord Jesus Christ took young children up in His arms, laid His hands upon them, and blessed them, and enjoined on His disciples to suffer little children to come unto Him, and forbid them not.

When God first separated the subjects of His covenant of grace from the mass of mankind, and gave to Abraham, in whom and whose household this separation was made, the appointed sign and seal of the covenant, and thus the mode of admission into it, it was expressly enjoined that little children should, by receiving it, come unto God in that holy relationship. The dispensations to which, as preceding the advent of the Messenger of the covenant, that sign and seal was limited, have passed away; but the covenant, rendered more spiritual and heavenly in its revealed nature, its connected responsibilities and obligations, and its promised issue, still remains. The appointed means of admission into it, under the Christian dispensation, is the interesting and significant sacrament of baptism. By the reception of this, agreeably to Christ's fully attested will and requisition, little children come unto Him, and are thus, through Him as its Great Mediator, admitted into covenant with God. This covenant is a holy relationship to God, or connexion with Him, in which the blessings of grace and salvation are pledged by Him as One Party, and the obligations to faith aud obedience, the conditions of those blessings, laid upon, and assumed by, the baptized individual, as the other party. Before he is of sufficient age to understand these conditions, and be able to perform them, they are of course not required. His baptism, however, is a divinely appointed mode through which the future heavenly reward of the covenant is secured to him, through Jesus Christ; until his power to know and do his duty makes him responsible for his own Christian character, privileges, and hopes.

It is therefore in accordance with the genuine evangelical system, that the Church lays the foundation of the religious instruction of her young members, in the great scriptural truth, that in baptism they were made members of Christ, children of God, and inheritors of the kingdom of heaven.

This gracious act of establishing a covenant with man, in which all spiritual blessings are secured to him on very lenient and merciful conditions, powerfully illustrates the infinite kindness and love of God in Christ; for which every warm and virtuous heart must delight to cherish emotions of the liveliest gratitude and love.

The covenant was formed with the sinful and rebellious being which man became in consequence of his loss of original purity and perfection. The sad story of this is doubtless familiar to the reader. As our first parents were created in and for innocence and purity, and the whole order of things was established in reference to this fact, the change which they brought upon themselves by disobedience is rightly called *the fall*. It was a change truly from high to low—a change of themselves and all that concerned them—because they had thrown off the influence of the Spirit of God—from a state of purity, order, and happiness, to one of corruption, confusion, and misery. This debased nature and state must, of course, be inherited by their posterity. Hence the wide-spread sin and iniquity, and the long train of ills and sufferings, which abound in the world—the wicked tempers and affections of men; their vices, crimes, and immoralities; their unwillingness for duty; and their constant disposition to avoid and put off what they know to be right.

The curse, however, which man brought upon himself by this apostasy, although so much of it remains in justice to the claims of the holy law of God, is yet mercifully alleviated. The hope of heaven, which was lost, is restored, and he is again placed in a state of trial for heaven. He is provided too with means of attaining to heaven, and while advancing thither, to something like the spiritual character and joys of paradise. This has been done by a mediation, that is, by One acting in his behalf, that the favor of God may be extended to him—by One paying for him the demands of God's justice, that thus divine mercy may be exercised towards him consistently with his Maker's infinite holiness and perfection. This mediation was undertaken by the Second Person in the Trinity, God the Son. He therefore became Man; and thus, although Himself perfect, yet had He also the same nature which, in those who are *mere men*, is fallen, depraved, and guilty. Thus, then, as One of them, but not deserving punishment Himself, He suffered for them. This was a satisfaction for their sins which God might accept, instead of punishing them, consistently with His justice, as far as, in His wisdom and mercy, He might see fit. He was pleased to accept this mediation in such way and measure as comport with His infinitely wise and good plan of having man a moral agent. That is: by virtue of this mediation of Christ, God is pleased to promise to man pardon, grace, and salvation; provided he will seek them in the duly appointed way. This man could not do of himself: he could not seek these blessings; nor find them if sought. But because of Christ's mediation, God informs him how to seek them, gives him ability to seek them, and crowns his faithful search with success. From first to last, then, all is God's gift through Christ. *Thus* man is taught to know his duty; thus he is enabled to discharge it; thus the imperfection and unworthiness of his duty—for at best it will be miserably imperfect and unworthy—will be overlooked; and thus, frail, feeble, sinful as he is, he may hope to be saved forever.

Let it then never be forgotten, that although the Gospel does not reveal Christ as making certain the salvation of all men, or of any man; but clearly represents it as our duty to work out our own salvation; yet is it stronger on no point, than that we can do this only by the grace of God in Christ. This enables us to enter on the work, gives us ability to discharge it, and rewards it when discharged. At any step, if this grace is withdrawn, all is lost, and ourselves thrown back to hopelessness and destruction.

Think seriously of these things, my young friends. By bearing them always in mind, you will be prepared both against those false views of religion which attribute natural power and merit to man, and against those which represent Christ as having done every thing for him, in the securing of unconditional salvation for all or any of our race.

From these considerations it is obvious that there must lie at the very foundation of human duty—of man's performance of the conditions on which salvation through Christ is attainable—the qualification of *Christian faith*—that great principle which consists in our experience of the need of a Saviour, our enlightened confidence in Christ as our only and all-sufficient Saviour, our supreme love of Him as such, our entire dependence upon Him for salvation, and our cordial devotion to all the means and conditions on which He has been pleased to suspend the salvation that He procured for His people. Without this true and living faith, our religion cannot be acceptable and well-pleasing to God, or of value to our own souls.

The genuine exercise of this faith will bring to view, and commend to our devout practical regard, the evangelical covenant before mentioned, wherein are pledged to men the blessings of Christ's salvation, and wherein are provided the means and conditions on which it is to be obtained. Every truly pious Christian owns the wisdom and goodness of God in appointing this covenant, cherishes the genuine Gospel view of it, and regards it as of supreme conscientious obligation to be within it, and to be thoroughly and earnestly devoted to its duties.

Into this covenant, as has been before remarked, baptism is the divinely appointed mode of admission. Each recipient of this holy sacrament was thereby made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. In other words, he was thus received into the Church, and made a member of it. In reference to the designed efficacy of His atonement and mediation, Christ is said in Scripture to have given Himself for this Church; and in reference to the influences of His Holy Spirit, He is said to love this Church, and to nourish and cherish it. Every good, holy, amiable, and happy disposition and affection which the Christian has experienced, has been the fruit of this Holy Spirit. When temptation to sin has been resisted, it was in the strength of the Holy Ghost. When the dictates of piety and virtue have been heeded, and the duties discharged to which they prompted, it was under the direction and furtherance of our Covenant-God. As means of the continuance and increase of these spiritual influences, the services and ordinances of the Church, and her requisitions of general fidelity to the various duties and affections of evangelical devotion, are provided. To this end God has invested her with His divine warrant to bid men, in His name, to diligent attendance on her public ministrations of prayer, of the Word, and of her holy teachings. To this end she has received from the apostles, as they did from the Holy Ghost, the solemn laying on of hands, for commendation, on the renewal of the baptismal promise and vow, to that heavenly grace which alone can defend the Christian in the dangers of his earthly probation, and enable him to continue the Lord's forever, and daily increase in His Holy Spirit more and more, until he come unto His everlasting kingdom. To this end, the Church is entrusted with the holy mystery of the communion of the body and blood of Christ; wherein is shown the Lord's death, by its lively commemoration, with significant emblems, and appropriate and impressive services. Thus are we called to present to God, as our only plea for His mercy, and to man, as the profession of our faith and piety, *Christ's great atoning sacrifice*, which lies at the foundation of the Gospel, and of all its consolations, hopes, and spiritual privileges and enjoyments. Thus, too, are we to use the chief of the appointed means of spiritual life, of dwelling in Christ and having Him to dwell in us, and of being raised up at the last day unto life eternal.

For such and connected ministrations, God has appointed and commissioned a priesthood, with power to perpetuate, even unto the end of the world, its authority to act for Him, to be the instrument of conveying His grace, mercy, and truth to mankind, and to pledge His veracity for the fulfilment of the blessed promises of His covenant.

Thus is it the object of God's covenant in Jesus Christ, to take men out of their lost and perishing state by nature, and bring them into a new, sanctifying, and saving union with Himself; and thus become emphatically *their* God.

Thus related to you, my young friends, in ways appealing at once to your understandings and affections, for the genuineness of His claims, your God addresses to you the reasonable requisition, *Seek ye My face*. Surely your hearts will respond, with the truest sincerity, and most devoted resolution, *Thy face, Lord, will I seek. Thou art my God; early will I seek Thee.* For when thus in Him you live and move and have your being, and thus owe to Him all your comforts and enjoyments in this life, and all your hopes for that which is to come, you must surely acknowledge that He has claims upon you which cannot be neglected or resisted without ingratitude and sin.

Nor does your gracious God require any duty for which He does not give ample directions. In the Holy Scriptures which He has caused to be written for our learning, He has incorporated all that He ever imparted to His Church as of permanent obligation to be believed and done in order to salvation; and in the ministrations and instructions of the priesthood of that Church, He has provided means for helping us in that knowledge of His word whence we may learn how to live in the true faith and holiness of the Gospel. These are to hallow our retirement with those exercises of devotion, meditation, and well directed sacred reading, which the Holy Ghost blesses as means of spiritual illumination and grace; and to accompany us, as rules of character and conduct, in all the duties of the respective states of live, and social relations, to which it may please God to call us.

Thus does our gracious God fulfil to His people the blessing of which the Holy Ghost spake by the mouth of David, "Them that are meek shall He guide in judgment; and such as are gentle, them shall He learn His way. All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." To the faithful members of Christ, children of God, and inheritors of the kingdom of heaven, all things, prosperity and adversity, pain and pleasure, sickness and health, joy and sorrow, are rendered conducive to the one great object of living to Him, the Father, the Son, and the Holy Ghost, to whom, in baptism, they were thus nearly joined. Be these blessings gratefully secured in early life! When the best period of our probation, and its main strength, choicest affections, and most vigorous devotion, have been given to the world, the flesh, and the devil, how insulting to our God to bring Him the poor, short, feeble, unworthy remainder! Let Christians come, in the full vigor of their days, in the prime of life, and in the strength and ardor of youthful affection and devotion, and take up, in sincerity of heart, and with a just view of all that it comprehends, and a full determination faithfully and consistently to abide by it, the pious resolution of the psalmist, O God, Thou art my God, early will I seek Thee. *Now*, surrounded by unnumbered evidences of Thy loving kindness and tender mercies, I will make the meet, right, and bounden return of gratitude and love. *Now*, the full strength of those affections, and the full ardor of those sensibilities, which at no period of life can be so fit for an offering to my God, my Father, and my Friend, shall all be Thine. *Now*, when I so much need Thy gracious guidance and protection, I will seek Thee, and commend myself to Thy unfailing love. *Now*, ere unrepented sin become an awful aggregate too heavy for me to bear, I will seek Thee, to cast myself on Thy mercy, and plead Thy Son's atonement for the pardon of my transgressions, and my justification in Thy sight. *Now*, ere my nature is debased by habitual perversion of its powers and affections to worldly and sinful ways, and my heart thus hardened in alienation from its chief good, I will consecrate that heart to Thy honor and service. *Now*, ere sad experience of those ills and disappointments of life which increase as its pilgrimage is lengthened, will make the choice of religion's ways rather a self-interested refuge, than a free and willing offering, that offering shall be made. *Now*, lest I yield to the fatal *habit* of indifference, or lest death, which is constantly striking down those whose youth and health and strength are as strong a ground of confidence as mine, should suddenly interpose, and prevent my doing it forever, I will seek Thee, I will seek Thee *early*, I will *make haste and not delay*, to keep Thy commandments.

"Those that seek Me early," saith the Lord,* by that wisdom through which He speaks to teach man knowledge, and lead him in the right way—"those that seek Me early shall find Me." What a treasure to be found! A God, a Guide, a Protector, a Friend, the Author and Giver of every good gift; the Father of mercies, and God of all consolation; the willing and all-sufficient source of pardon of sin, and of renewing, strengthening, and sanctifying grace, our support in life, our refuge in death, our happiness through eternity! Blessed indeed are they who, seeking early, find this God. To all the rational and consistent enjoyments of the world, to which the gospel presents no barrier, and to which their hearts in early life, ere much of disappointment and sorrow has crossed their path, are peculiarly fitted to rejoice, it makes the rich and exquisite addition of an affectionate and devout sense of gratitude to God. It is a securtty against the miserable consequences of tmpure, unholy, and excessive indulgences. It gives to social intercourse the new charms attendant on the loveliness, cheerfulness, and warm, disinterested, and benevolent affections of true piety. It confers those purest of all pleasures which flow from the devout and faithful exercises of our religion. It expands the heart with the ennobling and endearing affections inspired by gospel kindness, sympathy, generosity, and love. It ministers strong consolation and support in all trials and afflictions, especially those which lade the stricken conscience, when it experiences the grievous remembrance and intolerable burden of sin, and sighs for pardon and deliverance. It affords the best preparation for the disappointments and crosses inseparable from this world's portion. It furnishes means of resisting temptation, and persevering in the paths of piety and virtue, and of safe and true direction in all doubts and difficulties. It affords a sufficient refuge in that trying hour which *surely must*, and which *soon may* arrive, when death will close the present scene, put an end to every earthly concern, and bear the soul to its eternal state. Well does it behove the young to reflect most seriously on their constant exposure to death. They are often called upon to part with friends who, but just before, were as young, as healthy, and as gay as they. All whispers and insinuations and thoughts that they are secure from equally sudden death, are lying vanities. *And after death the judgment;* from whose terrors they only are secure who have laid hold, by a true and living faith, on the hope set before them in the gospel.

Let the reasonable and serious mind compare the blessings of those who, seeking early, find the Lord, with the state and prospects—I will not say of the profligate, who, through a career of high-handed impiety and infamy, goes on in the broad road that leads to destruction—but, of the mere worldly minded, who, surrendering himself to the fascinations of time and sense, lives in pleasure, and loves pleasure more than God.

There are doubtless many to whom this last awful character given by the Holy Ghost through St. Paul to men of this world, is truly applicable; but who may be disposed to question its accuracy in their case. But where, in fact, do they show themselves most at home, most engaged, and most happy? Where is the main devotion of their time, care, and thoughts? At their Bible? In the closet of holy reading, meditation and prayer? In the little band of family worship? At church? At the altar? Or in the circles of fashion or amusement, frivolty or dissipation; among idlers, the profaners of God's holy day; those who take His name in vain, who swear and curse and mock at sacred things? They are wasting their sensibilities, degrading their affections, debasing and corrupting their hearts, throwing away time, and trifling with eternity. Such scenes must end in disappointment, digust, and mortification. The inexorable claims of the king of terrors must follow hard upon them. These reach to their delivery, in the character with which they leave this world, to the awful trial, and irrevocable decision of the last day.

We have now referred mainly to the *pleasures* of the world: its *cares and business* also have a connexion with the subject, of the deepest interest. These ought indeed to command faithful and industrious attention. One great object of our religion is, to govern and influence us in worldly matters. To be not slothful in business, is a mark of a true ehristian; and one of the best pieces of advice that can be given to young persons is, that they keep themselves honestly and industriously employed in some useful worldly calling. But there should ever be cherished a deep conviction of the infinite superiority of spiritual and eternal things to every thing that has reference to this world only. The service of God, the care of our souls, preparation for eternity, should ever be first in our minds; and we should take good heed to that clear teaching of the word of God, which warns us, that then only are our worldly advantages, health, strength, leisure, money, innocently enjoyed, and so that a good account can be rendered of them at the judgment seat of Christ, when, according to the measure with which they are given, and the proprieties of the state of life to which it pleases God to call us, we being there of a liberal and perpetual thank-offering to Him, in deeds of piety and charity; and such an offering as *does not cost us nothing*, but is truly a *sacrifice*—a thing felt *as a cost to ourselves*. Let it be paid, not of constraint, but willingly, devoutly, and in faith. Our Intercessor at God's right hand will procure for it His acceptance; and both in providence and grace, we shall experience that God loveth a cheerful giver.

In the fearing of God, and keeping of His commandments, which have now been recommended, the Scriptures point out to us a state and character on which the Holy Ghost is pleased to shed those influences which will make them eminently conducive to the glory of our Maker, the interests of the gospel, the benefit of the world, and our own spiritual and eternal good. And it is in early life, that the heart, mind, soul, and strength, can be best given, and given with the fairest prospect of success, to seeking thus such gracious and glorious ends.

B. T. O.

---

* Provebs viii. 17.

It is an affront to God, to regard the services of his ministers as bought and paid for. You could not, with the wealth of all the Indies, buy the grace of your own baptism. But no! God's ministers are sent by Him, His gifts to you, for edification, comfort, and salvation. And what you do, whatever form it takes, is your acknowledgment to Him, and not the wages which you pay to them. We are no hirelings at your hands; but the ambassadors of God. If the priest starves, it is Jesus Christ whom you starve in him.—*Bishop Doane.*

Advertisements.

EDUCATION.

REV. R. TOWNSEND HUDDART

WILL receive THREE young men as private pupils, who will be considered in all respects as members of his immediate family. To those whose education has been neglected, and who are still desirous of improving themselves without being subject to the rules of school discipline, or to those who are anxious to obtain an extensive course of Classical, Mathematical, or English Instruction, without going through College, this presents an opportunity not frequently to be met with. Having relinquished his Boarding School since the 1st of May, Mr. Huddart is fully prepared to afford to these private pupils such advantages as his long experience and reputation as a Preceptor will justify him in promising.

Particulars as to terms can be ascertained on application at his residence, 22 Fourteenth street, between University Place and Fifth Avenue, or of Floyd Smith, Esq., at the office of the Churchman.

June 5—4t

FAMILY SCHOOL.

THE Subscriber having two daughters of his own to educate, would be happy to receive into his family as Boarders, six or eight little girls, not exceeding twelve years of age, to be associated with them. Every attention will be paid to their moral and religious training according to the principles of the Church, and to their thorough instruction in the ordinary branches of an English Education, in Music, Drawing, French, &c., the elements of Botany, and such other branches of natural science as may be suited to their age and progress. The Young Ladies will be under the constant care and instruction of a competent Governess. The situation is about one mile from Newark, N. J. on the Bellville Road, and is reputed to be unusually healthy. The garden and play grounds are of a delightful description. The place may be reached from New York in forty minutes. For further information as to terms, &c., application may be made to Mr. Floyd Smith, No. 12 John street.

DAVID BROWN,
Presbyter of the Church.

June 5—tf.

PRAYER BOOKS FOR PEWS.

THE Subscribers have for sale a large assortment of Prayer Books, in every description of binding, suitable for Pew use, and at prices to suit all. Some of their smaller sizes are printed with a large clear type, and are desirable on this account. Bibles also, from 40 cents and upwards may be had of

STANFORD & SWORDS,
139 Broadway.

A new edition of the 18mo Prayer Book just published, bound in dark cloth, for sale at the low price of 25 cents.

In Press, a beautiful edition of the Church Lessons, for pew use. je5

"OLD ROUGH AND READY."

Just Published,

A fine correct Portrait of

GENERAL ZACHARY TAYLOR,

The size of life, and beautifully colored. Price only $1.

THIS likeness is certified to be a good one by Captains Morrison, Luther, and other distinguished officers, whose good fortune it has been to serve under the General; but it hardly needs certificates to establish the fidelity of the sketch, so strongly are all the characteristic qualities of the noble soldier depicted in the countenance and in the form of the whole head.

For sale by
HENRY KERNOT,
June 5—2t 633 Broadway.

MOUNT WASHINGTON COLLEGIATE SCHOOL

No 204 Fourth street.

Fronting on Washington Square.

MESSRS. HUBBS & CLARKE, have removed their Institute to the new building they have erected for their School, on the corner of Fourth and Macdougal streets, fronting on Washington Square. The location is central and pleasant, and easy of access from all parts of the city.

A part of the house has been reserved for the residence of the family of one of the Principals. The Rooms of the School both for recitation and study, are spacious and attractive, and fitted with special reference to the health and comfort of the pupils.

The facilities afforded for thorough Classical and Business education, as well as for juvenile instruction—courses of study—times of public exercises of the School—times of awarding Certificates and Diplomas, according to a just system of graduating scholarship and deportment—seasons and times of meeting of the Young Men's Literary Society of the School—regulations for the extra session of study, under the care of instructors for those pupils whose parents desire it—parental nature of the government and discipline—advantages for physical exercise—terms and references, (all of which will be explained in the Circular and Catalogue about to be published,) may for the present be learned by personal interviews with the Principals. Parents seeking a place for the education of their sons are invited to visit this Institution.

March 6—tf

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.

February 27—yly

MODERN EDITIONS OF STANDARD ENGLISH THEOLOGICAL WORKS.

JOSEPH BINGHAM'S Christian Antiquities. Complete in 2 vols. large 8vo. $7.
Do. do. complete works, best edition, 9 vols. 8vo. $25.
Bishop Jeremy Taylor's Practical Works, 1 vol. large 8vo. $2 75.
—— complete works, 3 vols. large 8vo. $16.
Bishop Beveridge on the Thirty-Nine Articles, new edition, 1 vol. 8vo. $2 75,
—— complete works, new edition, 8 vols. 8vo. $22.
Dr. Burton's Lectures upon Ecclesiastical History, new edition, 1 vol. 8vo. $3.
Baxter's Practical Works, 4 vols. large 8vo. $18.
Pool's Annotations on the Bible, 3 vols. large 8vo. $16.
Doyle and Mant's Commentary on the Bible, new edition, maps and plates, 3 vols. large 8vo. $14.
Girdlestone's Commentary on the Bible, 6 vols. 8vo. $28.
Dr. Waterland's complete works, new edition, 6 vols. 8vo. $18.
Wall's History of Infant Baptism, new edition, 4 vols. 8vo. $10.
Warburton's Divine Legation of Moses, new edition, 3 vols. 8vo. $7.
Aquinan's Commentary on the Gospels. Translated. 8 vols. 8vo. $18.
Dean Comber's Complete Liturgical Works, 7 volumes, 8vo. $12.
Dean Jackson's Complete Works, 12 vols. 8vo. $30.
Bishop Hall's Complete Works, 12 vols. 8vo. $28.
Venerable Bede's Complete Works. With Translations. 12 vols. 8vo. $34.
Charnocke on the Divine Attributes, 1 vol. 8vo. 2 25
Dr. Jelf's Bampton Lectures. 1844. 1 vol. 8vo. 2 75
Heurtley's Bampton Lectures, 1845, 1 vol. 8vo. 2 75
Short's Bampton Lectures, 1846, 1 vol. 8vo. 1 75
Cripplegate Morning Exercises, new edition, 6 vols. 8vo. 18 00
Dr. Manton's Commentary on the One Hundredth and Nineteenth Psalm, 3 vols, 8vo. 5 00
Dr. John Scott's Complete Works, 6 vols, 8vo. 15 00
Hammond on the New Testament, 4 vols. 8vo. 9 00
Stephen's History of the Church of Scotland. Illustrated. 4 vols. 8vo. 10 02
Wheatley on the Book of Common Prayer, new edition, 1 vol. 1 50
Bishop Hopkins's complete works, 1 volume, large 8vo. 3 50
Bishop Pearson's Theological Works, 2 volumes, 8vo. 6 00
St Cyprian's Works and Life, 3 vols, 8vo. 7 50
Bishop Usher's Body of Divinity, 1 vol 8vo. 2 50
Dr Barrow's Complete Works, best edition, 8 vols 8vo. 24 00
Do do do cheap edition, 3 vols 8vo. 6 50
Jeremy Collier's Ecclesiastical History, new edition, 9 vols 8vo 25 00
Archbishop Bramhall's Complete Works, new edition, 5 vols 8vo, 15 00
Dr Edward Burton's Theological Works, 5 vols, 8vo, 5 00
Bishop Horseley's Theological Works, 8 vols, 8vo, 24 00
Fuller's Church History of Great Britain, 3 vols, 8vo, 6 60
Archbishop Sharpe's Theological Works, 5 vols, 8vo, 12 00
Rev Chs Simeon's Works, 21 vols, 8vo—45 00
Horne's Introduction to the Holy Scriptures, new enlarged edition, 5 vols—18 00
Bishop Horne's complete works, 4 vols, 8vo—12 00
Cattemole's Literature of the Church of England, 2 vols—6 00
Rev Wm Bridge's complete works, 10 vols, 8vo
Dr Lardner's complete works, 10 vols, 8vo
Bishop Nixon's Lectures on the Church Catechism, 1 v, 8v, 3d edition—5 60
Bennett on the Distinctive Errors of Romanism, 1 vol, 3 50
——Principles of the Book of Common Prayer, 1 vol, 8vo, 3 50
——on the Eucharist, 1 vol, 8vo, 3 50

APPLETON & CO., Importers,
200 Broadway

This List comprises only a small portion of D A & Co's extensive stock of Theological Works, additions to which are constantly being received. je5—1tis

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

No. 56 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits enure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall street, or of any of its agents.

TRUSTEES.

Morris Robinson,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
Mortimer Livingston,
Theodore Sedgwick,
Stacy B. Collins,
John H. Swift,
Jos. B. Collins,
James S. Wadsworth,
Henry W. Hubbell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Pell,
David C. Colden,
John C. Thatcher,
Rufus L. Lord,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler,
Amos S. Perry,
Joseph Tuckerman,
Gidnon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway.
May 22—tf

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq., 194 Fulton.

September 5—yly WILLIAM ASHKETTLE.

CHURCH LESSONS.

IN PRESS, and will be published without delay, in handsome style, and with clear type, THE LESSONS from the Old and New Testament, appointed in the Liturgy of the Church, for Sundays and Holy Days throughout the year. This volume will form a valuable companion to the Book of Common Prayer, for use in church and in private. The prices will be various, so as to bring it within the reach of all.

STANFORD & SWORDS,
May 29. 139 Broadway.

MR. YOUNG'S

ENGLISH AND CLASSICAL INSTITUTE,

No. 1 Abingdon Square, corner of Bank st.

THIS School which has for nearly three years been located at No. 88 Fourth street, will be removed on the first of May, to the large and pleasant house, No. 1 Abingdon Square. The rooms will be fitted up and furnished with all the comforts of private parlors.

In addition to a thorough course of English and Classical instruction, the principal modern languages, drawing, vocal music, &c., are taught by competent instructors.

Terms—from $10 to $15 per quarter, without extra charges for any studies. Two or three pupils will be admitted into the Principal's family as boarding scholars, at a charge of $200 per annum, payable quarterly in advance.

Circulars containing particulars, references, &c., may be had till 1st of May at 88 Fourth street.

March 27—tf

BOARDING and Day School for Young Ladies, at West Farms, Westchester county, New York.

The Spring Term will commence on the 12th of April, at which time Mrs. Wilkins will again be ready to receive a limited number of pupils as boarders. Those parents who may favor her with the care of their children may be assured that every attention will be paid to their happiness as well as to their education. The village of West Farms is healthy, and at the convenient distance of eleven miles from New York, from which place it is rendered easy of access by the Harlem Rail-road and stages from Morrisania.

For particulars apply personally, or by letter, addressed to Mr. Isaac Wilkins, West Farms.

Circulars may be obtained at the Churchman office, 12 John street. Feb. 27—tf

MISS J. DIXON'S SCHOOL,

492 Hudson street, nearly opposite St. Luke's Church.

THIS School has been established for many years, and parents placing their children under Miss J. Dixon's care may rest assured of their being thoroughly instructed in all the branches of an English education, on very moderate terms. Miss J. Dixon has no hired teachers—she is assisted by her sisters, who are equally interested with herself in the improvement of the children.

The rooms are large and pleasant, and one of them is appropriated to very young children of both sexes.

Music, Drawing and Painting, French, and Needle Work are also taught.

Miss J. Dixon refers to the Rector of St. Luke's Church; Mr. Floyd Smith, and to the parents of many young ladies who have been educated at her school, whose names will be given, and information respecting terms, &c., upon application as above.

May 1—6t$

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfullly inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
aug. 3—y 449 Broadway.

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The Summer term will commence on the 1st of May. For particulars, apply at this office; the bookstore of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No. 10 John street. March 6—tf

CHURCH PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture the above instruments, of superior quality, and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable

For six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz: Gold and Silver Medals for the best Organs exhibited. GEORGE JARDINE,

83 Anthony st., next door to Broadway.

January 23.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

G. P. & J. GRATACAP, 31 Maiden Lane.

☞ Orders sent directly to us, or to HENRY M. ONDERDONK & Co.'s Book store, will meet with prompt attention. may 16—y

YOUNG LADIES' EDUCATION.

MR. AND MRS. J. LIVINGSTON VAN DOREN would inform their friends, former patrons, and the public, that they are again prepared to receive into their family a limited number of young ladies as pupils. No day scholars. Situation, a beautiful country seat, near the village of Jamaica, Long Island, and within 40 minutes of the city of New York by the L. I. Rail-road. *Terms*, $125 for Board, Tuition, &c. for a session of five months, payable in advance. Ornamental branches at the charge of their respective Professors.

April 24 8t$

Just Published, for June.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., autho of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum. July 11—yly

BOOK AND FANCY JOB PRINTING neatly executed at this office.

☞ *At reduced prices, for Cash only.*

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION

Union Primer, - - - - per hundred,		$2 00
Prot. Epis. Sunday School Book, No. 1,	"	1 25
" " " No. 2,	"	1 50
" " " No. 3,	"	1 75
" " " No. 4,	"	3 50
Questions on the Sunday School Books,	"	4 00
Catechism No. 1, (Scripture Catechism,)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers, -	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ, - - - -	"	4 00
Beaven's Help to Catechizing, -	"	6 00
Lloyd's Catechism on the Evidences of the Bible, - - - - -	"	2 50
Church Catechism, - - -	"	1 00
First Truths, - - -	"	2 00
Duty to God, - - - -	"	50
Church Primer, - - - -	"	1 25
Sunday School Liturgy, and Psalms and Hymns, stiff covers, - - -	"	6 00
Manual of Short Prayers for Children,	"	1 50
Harmony of the Creeds, - -	"	2 00
Questions on the Book of Common Prayer, - - - - -	"	2 00
Collects from the Prayer Book, -	"	1 50
Questions on the Collects, stiff covers,	"	6 00
Catechism on the Collects,	"	20 00
Epistles and Gospels from the Prayer Book, - - - - -	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible, - - - - -	"	2 00
Easy Questions for a Little Child, with answers in the words of Scripture,	"	2 00
The History of our Blessed Lord, in Easy Verse, - - - -	"	6 00
Bible Companion, vol. 1, Old Testament,	"	18 00
" " vol. 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.,	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1,	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION.

THE CHURCH CATECHISM SIMPLIFIED, *by Questions and Answers*, $3 00.

SCRIPTURE READING LESSONS *for Young children*, $6

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY. *One Hundred Volumes* bound, with muslin backs, and containing 158 books, put up by direction of the Executive Committee, for TEN DOLLARS This is believed to be the cheapest Library in th. country.

THE LIBRARY to this date, in 167 vols., of various prices. Total, $24,44 nett.

THE CHILDREN'S MAGAZINE, bound in 36 vols., of 144 pages each. Price for the set, $6,48 nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents nett.

BEAUTIFUL BOOKS FOR GIFTS.

In quarto form, upon superfine paper.

THE SHADOW OF THE CROSS. An Allegory By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 1-2 cents; fancy paper covers, 25 cents.

THE DISTANT HILLS. An Allegory. By the same author. Similarly illustrated. Muslin, gilt, 62 1-2 cts.

SACRED ALLEGORIES. The Shadow of the Cross, and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 62 1-2 cents.

THE HISTORY OF OUR BLESSED LORD. In Easy Verse. With beautiful lithographic illustrations, &c. Muslin 50 cents; fancy paper covers, 31 cents.

THE CASTLE ON THE ROCK. With a fine wood engraving. Muslin, 25 cents; fancy paper covers, 12 1-2 cents.

FIDELIS, THE SOLDIER OF THE PRINCE OF PEACE. An Allegory. With a fine engraving. Fancy paper, 8 cents.

NEW LIBRARY BOOKS.

LUKE SHARP. A Tale of Modern Education, - - - - - half morocco,	34 cents
THE DARK RIVER, " " " "	30 "
THE FALL OF CRŒSUS " " " "	31 "
THE CRIPPLE OF THE RAILROAD, "	15 "
THOMAS KENMIR, " " " "	12 "
GOTTFRIED, or THE ISLAND HERMITAGE, - - - - - - -	23 "
THE CASTLE OF FALKENBOURG, "	15 "
HISTORY OF CHARLES JONES, " "	10 "
PRASCA LOUPOULOFF, or Filial Piety Exemplified, - - - - - -	18 "
BAD HABITS, - - - - - - -	10 "

PERIODICAL.

The CHILDREN'S MAGAZINE, *monthly publication*, 24 pages, 18mo—single, 25 cents per annum, and fifty copies for $10—payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent,
may 16 Church Depository, 20 John street.

IN THE PRESS.

THE HISTORY OF THE CHURCH IN NARRAGANSETT, R. I., from its earliest settlement, embracing biographies, memoirs, and notices of the distinguished men of the State, &c., by Wilkins Updike, Esq. This work, apart from its intrinsic value, will be exceedingly interesting to the general reader, as it is in fact a complete History of the State of Rhode Island. It will be speedily published, in the best style of typography, on fine paper, and will form an octavo volume of about 550 pages, with two portraits engraved on steel, and several wood cuts. HENRY M. ONDERDONK,

May 29 10 John street.

NEW TRACT.

THE FUTURE PUNISHMENT ETERNAL.

IN PRESS, and will be published in a few days, a Tract entitled "*The Future Punishment Eternal*," designed for circulation in districts where Universalist errors prevail. Price, 50 cents a dozen. $3 per hundred. THOMAS C. BUTLER, 20 John street,
New York, up stairs.

The "New York Protestant Episcopal Tract Society" have recently added to their list of Tracts, No. 189. "Public Worship a Sacrifice," and No. 190, "Reasons why I am a Churchman;" and also a small work, "*A Family Liturgy*"—price, $1 70 the hundred; and have put up in packages Tracts assorted, "Narrative," "Practical," selected, No. 1 and No. 2." "Evidences, &c.," "Doctrinal, No. 1 and No. 2," and Liturgical—for sale at 25 cents a package.

THOMAS C. BUTLER, Agent.

May 29—4t

CHAPIN'S NEW WORK.

PURITANISM not genuine Protestantism, being a review of the "Puritans and their Principles, by Edwin Hall," by the Rev. A. B. Chapin, author of "the Primitive Church," &c., &c. Price 63 cts. N. B. To this work is appended the celebrated correspondence between King Charles 1st and Alexander Henderson. Also just published President Hale's Scriptural Illustrations of the liturgy, an admirable book for Sunday and Parish Schools. Price 31 1-4 single; 2 75 per dozen.

Sunday School Teachers' Companion. Price 37 1-2. No Sunday School teacher should be without this work.

In Press, Bishop Mant's Horæ Liturgicae, Edited, with copious notes and additions, by the Rev. W. D. Wilson, author of the Manual of Church Principles, &c., &c. Preparing for publication by the same editor, Bishop Sparrows Rationale upon the Book of Common Prayer, with notes and additions.

STANFORD & SWORDS, 139 Broadway.

THE CHURCHMAN
DEVOTED TO THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.
PUBLISHED EVERY SATURDAY,
AT NO. 12 JOHN STREET, UP STAIRS,
REV. SAMUEL SEABURY, D. D., EDITOR.

Agents for the Churchman.

New Hampshire.
Portsmouth—Rev Chas. Burroughs, D D, and George M Marsh
Vermont.
Burlington—N A Tucker, Esq
Middlebury—Harmon A Sheldon
St Albans—G G Smith
Massachusett.
Boston—Charles Stimpson
Lowell—B C Sargeant,
Rhode Island.
Pawtucket—David Le Favour
Connecticut.
New Haven—Croswell & Jewett, booksellers
Hartford—Henry S Parsons
New York.
Albany—W C Little, Esq, bookseller
Catskill—Charles B Pinckney
Schenectady—A A Van Voorst
Troy—Young and Hartt
West Troy—George H Lewis
Lansingburgh—Alex Walsh, Esq, (gratuitously)
Poughkeepsie—Arnold & Grubb
Hudson—Milo B Root
Auburn—Thomas C Miller
Geneva—R S Doolittle
Utica—Isaiah Tiffany
Watertown—J F Hutchinson, Esq, P M
Unadilla—A B Watson
Oswego—Henry Adriance
Buffalo—W B & C E Peck, booksellers
Fayetteville—D L Farnham, Esq
Pennsylvania.
Philadelphia—R S H George, bookseller

Delaware.
Newcastle—Hon James Booth
Maryland.
Baltimore—H Colburn
Chaptico—J Biscoe, Post Office
Princess Ann—Wm W Johnstone Esq, P M
District Columbia.
Alexandria—Bell & Entwistle
Virginia.
Norfolk—George Rowland, Esq
Richmond—Joseph Gill
Wheeling—B. M. Eoff.
North Carolina.
Wilmington—A A Brown
South Carolina.
Charleston—A E Miller
Georgia.
Augusta—G McLaughlin
Alabama.
Mobile—William Kerr, bookseller
Mississippi.
Natchez—C. T Vennigerholz.
Kentucky.
Louisville—Solomon K Grant
Lexington—William Iuchol
Ohio.
Marietta—Arius Nye
Cleveland—Lewis Handerson
Michigan.
Jackson—P E Demill, Esq
Illinois.
Quincy—Henry H Hoffman, Post Office
Chicago—George Davis,
Missouri.
St Louis—R P Williams
Nova Scotia.
Halifax—Joseph H Graham bookseller.